THE CHURCHMAN.

VOL. XII.—No. 9. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 581.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, MAY 7, 1842. BY JAMES A. SPARKS! 111 NASSAU-ST. TERMS—$3 OO PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

FAREWELL STANZAS.

I.

Farewell! a word that seems the knell
Of happiness; a word that tells of joys departed;
Of pleasures gone; of peace and love forsaken;
Of comfort in its toilsome race o'ertaken;
Farewell! weary I am and broken-hearted.

II.

Farewell! I deeply love you; go,
There is no holy peace below, save that when dying
This troubled body yields its soul to heaven;
When dust to dust—and earth to earth—is given;
Death unto life; man on his GOD relying.

III.

Farewell! and yet the word doth speak
Of comfort to the miserable; of light to those
Who sit in darkness; ransom to the captured;
Grace, freedom, liberty; the soul enraptured;
Day after night; Heaven after all our woes.

IV.

Farewell! O that this spirit might
Burst from its tabernacle, and the chains be broken
Which bind it down a wearied, panting bird,
Caged and desolate; now as I speak this word
Breathing it from the heart, its last, sad token.

V.

Farewell! soon will this flame have died;
The holy fire be hid upon this Temple's altar;
Rent, torn the vail; and all one ruin dreary,
When Death shall claim its own; the grave the weary.
Then speak the word; be strong, and do not falter.

VI.

Farewell! I leave you now in peace;
Blessed be all your hopes, be every vision bright.
Sweet ministers of grace are hovering o'er me;
They wait to bear me from this desert stormy,
To realms where trouble ceaseth; where all is Light.

E. W. W.

From the Banner of the Cross.

MR. WORDSWORTH'S SONNETS ON THE CHURCH IN AMERICA.

I congratulate you, Mr. Editor, on the privilege of giving to the world those admirable pieces. As they were, in a manner, composed at my suggestion, I am tempted to add to them a remembrance or two of my intercourse with their distinguished author. If it be in a rambling way, you will set it down to travellers' license: a freedom which, thus far, I have not much abused.

Among the pleasing expectations from my brief pilgrimage to the Church of England, there was none, not strictly ecclesiastical, on which I counted so much, as on seeing MR. WORDSWORTH. And I was not disappointed. Of the innumerable kind attentions of my friend, Sir R. H. Inglis, not the least valuable was the invitation to dine (the only guest) with the Literary Society, with the promise of meeting him. The dinner was at the Thatched House: and there were present, (Sir Robert in the chair,) the Earl of Ripon, the Dean of Chichester, Principal Lonsdale, the Vice Chancellor Shadwell, Baron Alderson, of the Exchequer, Mr. Barrow, of the Admiralty, Mr. Lockhart, and a few others. The conversation of such persons could not fail of the highest interest. My attraction, however, I shall be forgiven if I confess, was the great POET. He seated himself by my side, at the table; and, in the shortest possible time, we were as old friends. Common interests, held with oneness of principle, bring hearts together soonest, and longest keep them so. It were strange indeed, if the principles and interests of Catholic Churchmen were deficient in this power. Our conversation was of America; and chiefly of the Church in America. Mr. Wordsworth is a true lover of our country; and watches the progress of our institutions with the kindest interest.* If he mislikes the present aspect of affairs, he need not be an Englishman for that. So far as my acquaintance reaches, intelligent, high-minded Englishmen entertain towards this country the most generous feelings. They are distrustful of our system, and prefer their own. But they wish well to our institutions; they regret the misadventures which from time to time befal them; they regard our progress not with envy, as a rival's triumph, but as the trophies of the blood and name of England; and their heart's desire is, that the two nations, hand in hand, may run the course which Providence assigns to them, of glory for themselves, and blessings for the world.

Mr. Wordsworth's conversation on the subject of America, of which he never wearies, is in the loftiest strain of patriotism, philosophy, and philanthropy. Between *us*, the chiefest interest would be the Church. In my outline of her progress and prosperity, he expressed the highest satisfaction; and entered with all his heart into the errand of Catholic intercommunion on which I had come. I said—I had been speaking to him of the extensive and increasing influence his poems exercised in favor of Conservatism and the Church—will you allow me to point out an omission in your Ecclesiastical Sonnets? You have no reference in them to the Church in America. So my friend, Professor Reed, has told me, he replied; and has urged me to supply it. By all means, do, I said; and let me be the bearer of it to America: this seems the very occasion for it. He felt the force of the suggestion, and promised to comply with it. After the kindest invitations to visit him, at Hampstead, which my engagements prevented, we separated, to meet again at Rydal Mount.

I met him, however, twice before that. For a moment, on the following Sunday morning, when he called on me, with Sir R. H. Inglis, in the vestry room of All Souls' Church, where I was to preach, by invitation of the Dean of Chichester. And again, at the public speaking at Harrow School,† of which his nephew, the Rev. Christopher Wordsworth, is the Head Master. Here he alluded to the Sonnet; and said he should like some farther information on the subject. I promised him some pamphlets, which I afterwards sent.

It was on the 5th day of August that we drove from Kendal, by Winandermere, to Ambleside, and thence to Rydal Mount. As we approached the gate, we stopped involuntarily. Could it be possible that we were there? And was that simple, yellow cottage, all overgrown with roses and with ivy, the real Wordsworth's? It was but to open the little wicket, and in another moment we were in a sweet book parlor, and in the very presence of the Seer! It was a rainy day. He had been out in it, and drenched, and was taking his comfort, with a book, in a half-coat, half-gown, of plaid. In a moment, we were never more at home. It was an hour till dinner; and meanwhile we must take just a peep at some of the choice views of Rydal water and Winandermere. Then, while dinner was served, the American Sonnet was discussed. He was doubtful where in the series it should come in. I asked to see the volume, and he handed me Professor Reed's edition. (Philadelphia.) I indicated the place;* which he approved, and said it should be done before I sailed: though he might find it necessary to make two instead of one. I proposed three, and suggested the topics.† At dinner, a simple, social meal, with converse most delicious, I told him that one of my family had asked me to execute three commissions, some ivy from Kenilworth, a bunch of heather from Abbotsford, and Mr. Wordsworth's autograph. "SHE SHALL HAVE IT," said he, emphasizing every word; "and there must be a flower, too, from Rydal Mount; a wild flower!" So, after dinner, out we sallied, for the flower: he questioning, all the while, what it should be; and finally settling with himself that he had lately seen a bunch of pansies, though nearly out of season; and that they would be the thing. So, on we tramped, up this way, and down that; he following the instinct of his nature, as the hart snuffs from afar the brooks of water, till he exclaimed, "There it is!" And, sure enough, the ground was purple.

> "The Pansy at my feet
> Doth the same tale repeat,"

was his apt quotation from his own charming Ode, "Intimations of Immortality, from recollections of early childhood;" and in a moment the trophy was secured. What would buy those pansies?

Of the delightful ramble which followed, from point to point of this delightful region, through the noble grounds of Rydal Hall, to the lower Force, (or fall,) and then to the upper, descanting, as he went; scenes, which the Queen Dowager had traversed with him but the other day, and which for me had a peculiar pathos in the remembrance of Bishop Hobart's relation of the days spent there with the great guardian genius of the place: of the hour in his unique and curious Library:‡ and, above all, of the countless kindest and most delicate attentions which clustered round our parting, I may not speak; beautifully as they would illustrate the unaffected, childlike simplicity of the great Poet and Philosopher, the greatest of our times. You will readily believe that our parting was reluctant; and with words and gestures such as the heart can never fail to recognize, as from the heart. But our course was onward. And, after tea, we left this rare old man, so happy in the bounded moderation of his views of life; so happy in the just sense of a great influence for good; so happy in the enjoyment of all the springs of life at seventy, with the fulness and freshness of twenty; so happy in the vindication of his poetical fame, and its establishment on the very highest summit of renown; so happy in the universal§ reverence of love; so happy, above all, in the faith and peace of the Gospel.

At Leeds, just before my embarkation, I received a letter from him, acknowledging the sermon on the death of Bishop White, which I had sent him; and apologizing for not having fulfilled his engagement, in consequence of his occupations with visiters.

"I am not without hope," he says, "that in some favorable moment, I may be enabled to touch the union of the two Churches, through that venerable man, in a manner not wholly unworthy of an event so important for the spread of Gospel truth, and Christian charity. At all events, I trust the tribute may be sent after you, and pray let me have your address; which, not for this purpose only, I should like to be possessed of. Much do I regret that your short stay amongst us did not allow of my showing you and your companion more of this pastoral and poetical country. I could have liked especially to conduct you to the Valley, in which repose the remains of the excellent person whose epitaph I send you,|| as an appropriate offering to yourself, in your personal and official character. With a thousand good wishes, in which Mrs. Wordsworth and the rest of my family unite, I remain, my dear bishop, thankful for having seen you,

Your affectionate friend,
WM. WORDSWORTH.
Rydal Mount, Ambleside, August 16, 1841."

By some mischance, the letter which, as he informed Professor Reed, he addressed to me, by the same mail with his, with copies of the Sonnets, has not yet come to hand. I cannot be thankful enough that both letters were not lost. Independently of their historical and personal interest, these pieces are conceived in the loftiest atmosphere of that "high philosophy," which is their author's noblest characteristic; and realizes in him, through sanctification of the Spirit, that which was but dreamed of by the heathens, (and shadowed in their *vates*,) the oneness of the *prophet* with the *poet*. At the same time, there is a condensation of thought in them, and a grace of language, not surpassed, in my judgment, in any of the series; and giving most acceptable assurance of treasures yet in store for us. May it be so! And when he passes from among us, may it be to the rest which remaineth for the people of GOD!

Into all this personality—innocent, I trust, and allowable—only so great a temptation as the publication of the Sonnets could have drawn me. I hasten to put an end to it, by subscribing myself affectionately your brother and friend,

G. W. DOANE.
Riverside, April 13th, 1842.

POSTSCRIPT, FOR THE CHURCHMAN.

Since I sent to you, dear brother, for insertion in the "Churchman," the letter from the "Banner of the Cross," touching Mr. Wordsworth's Sonnets on the Church in America, his letter to me has come to hand: and I venture to believe that an extract from it will be acceptable to you, and interesting to your readers. If I am correct in this judgment, I shall be glad to have this Postscript appended to the letter, that the whole may appear together.

"My dear Bishop, at last I am able to beg your acceptance of three Sonnets; the latter half of the second and the third upon the subject of the English Church in America. I wish they had been more worthy of the matter, and of your perusal: but I have done my best. In commemorating Bishop White, you will observe that I am indebted to your admirable delineation of his character, in the course of the thought, and partly in the expression." * * * * * *

"I hope your voyage home proved a favorable one; and that no painful change had taken place among your family friends and flock, during your absence, beyond what the instability of our human condition prepares every thinking man to expect."

* * * * * * * * * * *

"When I was speaking of the Sonnets, I forgot to mention that they are about to be published: not at present in the Ecclesiastical Series, for which, according to your own suggestion, they are designed, but in a volume of Miscellaneous Poems, which I have nearly carried through the press.

"The proceedings of some of the states in your country, in money concerns, and the shock which is given to the credit of the State of Pennsylvania, has caused much trouble under this roof, by the injury done to some of my most valued connections and friends. I am not personally and directly a sufferer. But my brother, if the State of Pennsylvania should fail to fulfil its engagements, would lose almost all the little savings of his long and generous life. My daughter, through the perfidy of the State of Mississippi, has forfeited a sum, though but small in itself, large for her means; and a great portion of my most valued friends have to lament their misplaced confidence. Topics of this kind are not pleasant to dwell upon; but the more extensively the injury is made known, the more likely is it that where any remains of integrity, honor, and even common humanity exist, efforts will be made to set and keep things right.

"A few days ago, I received from dear Sir Robert Inglis, an impression of his portrait, to supply the place of the one you so kindly accepted from me. It is declared by different friends who have seen it, to be one of the best portraits ever taken; and you and I can speak as to the fidelity of the likeness. I mean to have fixed upon the back of mine, an account of the circumstances under which it came into my possession; with a hope of its being preserved for more than one generation, as a sort of heir-loom in my family.

"And now, my dear Bishop, let me bid you farewell, with store of good wishes. The event which brought you to England did yourself, and the Church in which you fill so eminent a station, high credit. May the religious union established between our Churches continue from age to age; and spread till every corner of the world has partaken of its benefits! Believe me to be, with Mrs. Wordsworth's respects, most kindly and faithfully yours,

WM. WORDSWORTH.
Rydal Mount, 2d March, 1842."

I have given as much as I could of this letter, and even what was personally more flattering than I should have chosen to give, because of its admirable blending with Catholic piety and charity; and because from such a man every word is precious.

The little incident as to the portrait illustrates well the simple-hearted fervor of his kindness. Knowing my attachment to Sir Robert Inglis, soon after I had arrived at Rydal Mount, he brought an admirable likeness of him, to show me. Inadvertently exclaiming, "if I could envy Mr. Wordsworth anything, it would be that!" he insisted on my taking it. Seeking in vain to escape his generosity, I consented, on two conditions; that it should be his present to my wife, and that I should procure another for him, from Sir Robert. Above, is his acknowledgment of Sir Robert's kind attention to my request.

I do not omit his plain speaking paragraph about American obligations, for many reasons. It is true and just. It shows the enormous injury done to our national character by these defalcations. It may, as he says, lead to better thoughts and better deeds. When, at his house, Mr. Wordsworth expressed his apprehension, lest his friends should lose, by these investments, I assured him, as an American, honestly relying, that, however plighted faith might, for a season, be dishonored, it would in the end be redeemed; that of ultimate loss there was no danger. Subsequent circumstances have not seemed to sustain my assurance. Still, it remains unshaken. *I do not believe that one dollar, for which the faith of a State is pledged, will fail of being paid.* The blot of such a deed upon our national escutcheon, I should regard as the plague-spot that presaged the dissolution of the republic.

But I must hasten to conclude, however fascinating the theme, with the assurance that I am faithfully your brother and friend,

G. W. D.
Bordentown, 25th April, 1842.

---

* Since writing this I have met with an admirable confirmation of it, in a Sonnet now first published, in the last number of the New York Review. It is hardly needful to say to whom we owe so great a treat.

† Among the speakers was a son of Sir Robert Peel, and also of Bishop Lloyd. Young Peel had won a medal, founded by his father. When Dr. Wordsworth delivered it to him he thus concluded his brief address: "Let it add to the value of this prize to remember that you received it in the presence of the founder; that founder, your parent; that parent, Sir Robert Peel." Dr. Wordsworth is the son of the Master of Trinity: (since resigned, and succeeded by Professor Whewell;) and is the author of a learned and beautiful work on Greece.

* It was next before that which begins, "Down a swift stream, thus far." It is a pleasing coincidence that Professor Reed, in reply to a letter from Mr. Wordsworth, speaking of our visit, and his promise, proposed the same place.

† He selected his own, however; and did far better. His resting on Bishop White was in accordance with my hint: and I am proud of his confirmation of my remark, that "*Patient energy* may be regarded as the great characteristic of our great departed bishop." P. 17.

‡ It is very rich in *first* editions of the English Poets, and in presentation copies of rare books; of which one of Burns seemed quite his favorite. Of the inscriptions, I remember two. One, in the first edition of Paradise Lost, "Nov. 13, 1820. My dear Wordsworth, pray accept this little volume; one of the most precious that I can give or you receive. It will acquire a new value by becoming yours. SAMUEL ROGERS." Another, the edition of 1671. "C. LAMB, to the best knower of Milton, and therefore the worthiest occupant of this pleasant edition. June 2, 1820." The likeness of Mr. Wordsworth in Moxon's edition, 1840, is just. But neither picture nor description can convey any adequate notion of the hale and hearty vigor of his green old age: much less of the delightful flow of his whole-hearted cheerfulness. Much of this freshness of body and of mind comes, doubtless, from his out-door life. "I should like to see your master's study," said one, to a servant of his: "is that it, where the books are?" "That is my master's *library*," was her reply: "his *study* is out here." But the secret, and the strength, and charm, both of his poetry and his philosophy, is its Christianity. He is a true son of the Church of England: one of the noblest of her offspring.

§ Scarcely "the Duke" could make such a sensation at Oxford as he did, when he received his Doctor's degree. When he was injured by being thrown from his carriage, the Queen Dowager was among the very first to make inquiries about him. Such is the homage which England pays to consecrated genius.

|| *To the Memory of the Rev. Owen Lloyd, M. A., nearly 12 years incumbent of this Chapel, Langdale; born at Old Brathay, 1803; died at Manchester, April 18, 1841.*

By playful smiles—alas! too oft
A sad heart's sunshine—by a soft
And gentle nature, and a free,
Yet modest, hand of charity,
Through life, was OWEN LLOYD endeared
To young and old; and how revered
Had been that pious spirit, a tide
Of humble mourners testified,
When, after pains, dispensed to prove
The measure of God's chastening love,
Here, brought from far, his corse found rest—
Fulfilment of his own request—
Urged less for this yew's shade,—though he
Planted with such fond hope the tree,—
Less for the love of stream and rock,
Dear as they were,—than that his flock,
When they no more their Pastor's voice
Could hear, to guide them in their choice,
Through good and evil, help might have;
Admonished, from his silent grave,
Of all he taught, by deed and word,
Of living, dying, in the LORD;
Of righteousness, of sins forgiven,
Of peace on earth, of bliss in heaven.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I was pleased to see an article from one of your correspondents a few weeks since, recommending the ancient custom of placing fonts in our churches near the door, or some other convenient place, of sufficient dimensions to allow of *immersion*, at the baptism of our children, should their parents desire it. Our Church grants them this privilege in her rubrics, but our baptismal fonts generally forbid it, because too small to allow of dipping children into them.

Now, sir, one of the effects resulting from our present custom, is, to prevent the baptism of many children, particularly in the South! Many parents who would have their children baptized, neglect it, because they cannot have it performed in the way they prefer, without great inconvenience—and hence suffer their children to grow up unbaptized, preferring to leave them to select the mode of their own choice, rather than have it performed by aspersion, with which they will probably feel dissatisfied, when they grow up, and be compelled to leave our ranks and seek from other sources what they much prefer to receive at our hands. This has been the case with many who, wishing their children to become communicants of the Episcopal Church, delay their baptism, because, say they, "you will not rebaptize when they grow up, and I fear the doctrines of the Baptists are gaining such a hold on the people, my children will become dissatisfied with 'sprinkling,' like many others of this day; and hence be compelled to connect themselves with the Baptists." I shall not pretend to discuss the propriety of their holding such views on this subject: I can only say, that I know not a few hold them. I find, sir, that it is not so much the *time* at which we baptize children, as the *mode*, to which many object. I have very little sympathy with Baptists, and therefore I regret the more that members of our Church should be driven from us to them, when it can be so easily prevented without violating any principle of the Church. The Baptists are certainly increasing in numbers and influence very fast in this country, particularly South and West. They use every effort to make proselytes: hence I find, in my experience, almost every family that has come much in contact with them, more or less infected with some of their notions: chiefly, however, the *mode* of baptism. This is at the bottom—Baptists having shaken their faith as to the validity of "sprinkling," as they call it—they give additional force to it, by throwing in doubts in regard to the *time*, as well as the *mode*, and many a mind that could resist *one* cannot resist both. We may suppose that every pastor, if diligent, could counteract such influence; but I find, so far as my experience extends, that nine cases out of ten of those who quit our Church, quit to unite with Baptists, and some of them leave the congregations of the most intelligent and active ministers we have in the Church.

You may reason with such, and give them suitable works to read: but once their faith has been shaken, they seldom become quiet till they are *immersed*. You may labor to raise their minds up to one equal elevation with your own, so that they may see this subject in its proper light, but it will be in vain,—their comprehension will not grasp your views, and consequently you cannot make them see as you do—their consciences being wrought up into a morbid state, they will tell you, I wish to be *certain*. If I err, let me do it on the "*safe side*."

Sir, it would astonish city clergy, and those removed from Baptist influence, to hear what stress is laid on the mode of dipping in baptism by them, and what progress they are making among laborers and the middle classes of society—yes, and I may add, in all classes. I have taken some pains to ascertain what effect their doctrines produced on intelligent men who seem to feel but little interest on the subject of religion—and I generally find them of the opinion that *immersion* is the better mode, or more in conformity *to apostolic usage* in baptism. "The Baptists, (they think,) are at least on the *safe side*—and this '*the safe side*' produces a wonderful effect on the minds of many, especially where there are weak minds and tender consciences."

Now, I am convinced, if the present course is continued among Pædo-baptists of sprinkling and pouring altogether in baptism, that the anti-Pædo-baptists will eventually root out all their churches in the South and West. I have been an observer of these things, and watching their operations, for more than a dozen years, a part of which time I was not a member, or rather communicant, in any church, and saw and heard things that ministers are not permitted to see and hear at all times; and the solemn conviction of my mind is, that unless the Episcopal Church will "fight *fire* with *fire*"—unless she practise more generally baptism by immersion, she will not be able to sustain herself south of James' River, Virginia.

On the other hand, I verily believe if some able writer would take up the subject of Infant Baptism, and discuss it in a popular manner, presenting the whole subject—its analogy to GOD's dealings with his former people—the testimony of ancient writers to its practice in early times, together with the scriptural arguments that sustain it—begin with the fathers of the fourth century and trace it back to the apostles—then its authority as sustained by the Scriptures—and lastly, its analogy to Jewish Institutions,—if some one, I (say,) capable of handling the whole subject in a popular way, would write such a work, and ministers circulate it and immerse generally, that in less than thirty years the same country would be Episcopalian. The people prefer that Church, other things equal, (in their estimation,) and would, under such circumstances, I am convinced, unite themselves with it. Episcopacy is every day gaining ground, that is, its *expediency* is becoming daily more manifest, and this would lead to a more thorough examination in regard to it—were its claims not annulled in the estimation of many by being connected in *association* with this *one practice*, to which they conscientiously object. I hope the minds of Churchmen will be more directed to this subject, and not continue this needless cause of schism, especially when the Church has made ample provision for its correction, and our Gospel at the same time commanding us "to be all things to all men."

A SOUTHERN PRESBYTER.

For the Churchman.

THE RUBRIC BEFORE THE OCCASIONAL PRAYERS AND THANKSGIVINGS.

Mr. Editor,—There appear to be three distinct views advocated respecting this rubric:

1. That the Prayer of St. Chrysostom and the Benediction are the two final prayers, and that the Occasional Prayers and Thanksgivings should be used before them *only*.

2. That the Benediction is not a *prayer* within the meaning of the rubric; and, therefore, the Occasional Prayers and Thanksgivings should be used before the General Thanksgiving.

3. That the Prayer of St. Chrysostom and the Benediction *are* the two final prayers meant by the rubric; but that, nevertheless, the Occasional *Prayers* are to be used *before* the General Thanksgiving, and the Occasional *Thanksgivings after* it. The General Thanksgiving not being considered a *prayer*.

This third view, Sir, I consider the correct one; and (if you can spare a column in your valuable paper for the purpose) will proceed to assign a few reasons, as the ground of this opinion.

Our first inquiry shall be, where the rubric in question was obtained? It is admitted, on all hands, that it was obtained from the English Prayer Book.

What, then, is the practice of the English Church under it? So far as regards the prayer for "all conditions of men," and the "General Thanksgiving," it is a fact, too well known to require proof, that they are always used in the English service *before* the Prayer of St. Chrysostom and the Benediction: this Prayer and Thanksgiving not being embodied in the English service, but being placed among the Occasional Prayers and Thanksgivings. This practice of the English Church is decisive on the point, as to which are the *two final* prayers; and this is made still more decisive by the fact that the Convention, which set forth the American Prayer Book, have introduced the Prayer for "all conditions of men," and the General Thanksgiving, *before* the Prayer of St. Chrysostom and the Benediction. Both the English and the American Church, therefore, have decided that these two prayers are the *two final prayers* within the meaning of the rubric.

It is well known that, although the Prayer for "all conditions of men," and the "General Thanksgiving," are not embodied in the English daily service, they are *always* used therein. What, then, is the practice of the English Church with respect to the *other* Occasional Prayers and Thanksgivings? For if it can be shown that the practice of the English Church is identical with the view we are now advocating; and if it can also be shown that the American Church *intended* to follow the practice of the English Church in this particular, I think we shall have gone very far towards deciding this knotty question.

First, then, we assert that the English Church clearly distinguishes between *prayers* and *thanksgivings*;

Secondly, that she has expressly ordered that the "Prayers" shall be used *before* the "Thanksgivings;" and, in particular, *before* the General Thanksgiving.

Third, that she has ordered that the *other* Occasional Thanksgivings shall be used *after* the General Thanksgiving.

1. That the Church of England does distinguish between Prayers and Thanksgivings, we conclude,

(1) From the fact, that the Office (if it may be so called) which contains the Occasional Prayers and Thanksgivings, is divided into two sections: the *first* of which contains the Occasional *Prayers*; the *last*, the Occasional *Thanksgivings*.

(2) From the following *rubric* introduced into the body of the General Thanksgiving, in the English Prayer Book:

"Almighty GOD, Father of all mercies, we, thine unworthy servants, do give Thee most humble and hearty thanks, for all Thy goodness to us, and to all men, [*particularly to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them.] We bless Thee for our creation," &c.

We consider these two facts as conclusive that the English Church does distinguish between a Prayer and a Thanksgiving: so distinguishes, that, when she speaks of two final *prayers*, she does not intend that one of them *may* be a *thanksgiving*.

2. The next point to be proved is, that the English Church has expressly ordered the "Occasional *Prayers*" to be used *before* the "Occasional *Thanksgivings*;" and, in particular, *before* the General Thanksgiving. This we prove,

(1) From the rubric just quoted, which requires the Thanksgiving to be offered *after* Prayers have been made, and the blessings received; or, in other words, that the "Prayers" are to be introduced *before* the "Thanksgivings." A glance of the eye will show that the Prayers and Thanksgivings are composed with a special reference to this object. The *Prayer*, with its appropriate *Thanksgiving*, is thus set forth in the English Prayer Book:

PRAYER.	THANKSGIVINGS.
1. For all conditions of men,	1. The General Thanksgiving.
2. For Rain,	2. For Rain.
3. For Fair weather.	3. For Fair weather.
4. In the time of Dearth and Famine,	4. For Plenty.
5. In time of War and Tumults,	5. For Peace and deliverance from our Enemies. 5. For restoring public peace at home.
6. In the time of any common plague, or sickness.	6. For deliverance from the plague, or other common sickness.

So invariably does the Prayer *precede* the Thanksgiving.

(2) From the fact, that the Prayer "for all conditions of men" is *always* used in the English service *before* "the General Thanksgiving;" and as it has been shown that the Occasional Prayers *must* precede the Occasional Thanksgivings, so must they precede the General Thanksgiving in particular; because, if they did not, they must precede the Prayer for "all conditions of men," or one of the Collects, which would violate the rubric which requires them to be used before the *two final* Prayers.

3. The third point to be proved is, that the English Church orders the other Occasional Thanksgivings to be used *after* the General Thanksgiving.

This we prove from the rubric, in the General Thanksgiving, already quoted. It refers to "praises and thanksgivings," which certain persons "*desire* to offer." What these Thanksgivings are, (for rain, fair weather, &c.,) we have already shown; and as they are not introduced into the *body* of the General Thanksgiving, they are to *follow* it. The American Church has very wisely added three other Occasional Thanksgivings: For women after childbirth; For a recovery from sickness; For a safe return from sea.

These points having, I think, been sufficiently established, let us next inquire, whether it was the *intention* of the American Church to follow the practice of the English Church? That it was, seems to be obvious for the following reasons:

(1) Because she distinguishes between Prayers and Thanksgivings, by continuing to divide the office which contains them into two separate sections.

(2) Because, in the service for Ash Wednesday, she has ordered two *prayers* to be said immediately *before* the General Thanksgiving.

(3) Because, in "A Form of Prayer and Thanksgiving," she has ordered a *Thanksgiving* to be offered *after* the General Thanksgiving.

Surely, Sir, this striking coincidence between the English and American Prayer Books cannot be the result of *accident!*

On the supposition that the Convention which set forth our Prayer Book followed the English practice, it is perfectly clear how it came to pass that we are to use *Prayers before* the General Thanksgiving, and *Thanksgivings after* it. But, on the supposition that the English practice was not followed, no reason can be given therefor, but that the Convention acted hastily, or from caprice. And I am not willing to believe they did either, on *this* point, until some proof is brought forward to sustain so grave a charge.

The conclusion, then, at which we arrive, is this:

1. That the Prayer of St. Chrysostom and the Benediction are the *two final prayers*.

2. That the General Thanksgiving is not *a Prayer*.

3. That the Occasional *Prayers* are to be used *before*, and the Occasional *Thanksgivings after*, the General Thanksgiving.

SAVONA.

---

* This to be said when any that have been *prayed for* desire to return praise.

For the Churchman.

And it becomes him (i. e., editor of the Churchman) and his associates to know, that no man looks with more complacence on this *Pusey* contest in the bosom of the Episcopal Church, than does Bishop John Hughes, the Bishop of Basilsopolis, of that ilk. He is in great want of decent *moral* men to be papal priests, who can, at least, read the Latin of the A. D. 1000, and distinguish "*mumpsimus*" from the classic and pure Latin "*sumpsimus*." And he stands at the door of "Holy Mother Church, the mother and mistress of all Churches," making his best bow to the *pious* approaching *Puseyites*, whom the editor of "The Churchman," and Bishop Doane, and the adjacent Seminary, adorned with many private crosses, are diligently and conveniently manufacturing to his hand. And if similar causes produce similar effects, where shall we find the editor of the Churchman this time twelve months? *Nous verrons!* He has already shaken hands with the bishop of "the mother and mistress of all Churches!"—*Ed. Vindicator.*

For the above important intelligence we are truly grateful. We have that profound respect for the adroit and cunning policy of Jesuitism, that we do not doubt there is some hidden meaning in this stroke which time only will develop. The allotted task of the learned Doctor [Brownlee] who *now* edits this valuable paper, and his associates, is to play a game which is old and well tried in the Romish Church. They are useful engines in the hands of that society which has usurped the control and management of this unfortunate portion of the Christian household. Doubtless they are as ignorant of the extended plan of operations in which they form a link, as sentinels are of the views and designs of their commanding officers.

All who are in the least versed in ecclesiastical history are aware that, in the reigns of Elizabeth and James and Charles, several of the *most Protestant* of the opponents of the English Church were discovered, on trial, to be Jesuits in disguise. *Then*, as now, advantage was taken of the just horror which all Christians must entertain of Papal abominations, to sap the very foundations of the Reformed faith. By an excess of zeal surpassing the most zealous, Jesuits have again and again palmed themselves upon the unsuspecting as special guardians of pure religion. Artfully confounding genuine Catholic truth with human incrustations, they have striven to subserve the cause of their master at Rome. Their mode of procedure answers a twofold purpose. The careless and the ignorant are driven into the very arms of Popery, by being taught to identify it with all that is refined or noble. Those of grosser tastes are entangled in the meshes of the wildest fanaticism or the rankest infidelity. *In* the one case, the Church of Rome receives, of course, a positive accession to her numbers; in the other, the power of her opponents is dissipated and lost amid endless dissensions. Wolves in sheep's clothing are doubly dangerous. Satan in an angel's garb has done most of the mischief to fallen man. It certainly was one of the subtlest of his devices to support corruption by means of those who, to all appearance, were its most deadly enemies. Yet such is the fact. If any doubt, they will find abundant evidence in any of the Church histories of the seventeenth century. At present we would refer simply to Stillingfleet's Original Causes of Separations, and Strype's Memorials.

In reading lately an old and rare volume, published in 1678, entitled "Foxes and Fire Brands," consisting of extracts from various depositions and examinations on this subject, we were struck with the identity of practice between the Jesuit non-conformists of the seventeenth and those of the nineteenth century.

The same systematic abuse of the decent and edifying ceremonies of the Church, the same pious cant about the dangers of Popery, the same hue-and-cry at any truly Catholic movement, the same demagogical arts characterize both the elder and the younger brethren.

Now we do not profess to be as deeply learned in the mysteries of the taxbooks of his holiness as some others, yet we venture to prophesy that many a payment will be discovered to have been made for all this from his ample treasures. Father Cumming, stripped of his puritan disguise at home, was pensioned throughout life at Rome, and the papal see has not forgotten to be grateful for like services at the present day. **Detector.**

For the Churchman.

A HINT FOR THE EPISCOPAL RECORDER—DRAWN FROM ITS LATE DEFENCE OF BISHOP DOANE.

Mr. Editor,—There are many persons who wonder that any Churchman should find fault with the Philadelphia Episcopal Recorder, and with similar publications, as if they were not sound in their views, and free from all principles not in accordance with the views of the Church of Christ. If you say that the Recorder undermines the truth at the same time that it seeks in another quarter of the edifice to build it up, they point you to some defence it has given of Episcopacy, or some general laudatory remarks on our liturgy; or, perhaps, to some such article as the one we refer to, its defence of Bishop Doane's Christmas Offering to his Parishioners of St. Mary's Church, on the Fasts and Festivals of the Church. In defending this, the editor says—fearlessly, we have no doubt—"We shall not be suspected of any inordinate tendency to laud unduly the Bishop of New Jersey."

Some Presbyterian, it seems, made an attack upon this little pamphlet of Bishop Doane—an attack, according to the Recorder, of a character "most unprovoked, most unchristian, most ungentlemanly." In replying to this assault the editor says, "we feel not the slightest disposition to be at variance with Presbyterians, but the very reverse." We readily believe that he is as free from self-delusion here, as we do in his supposition that he is not "unduly" possessed of any "inordinate tendency" to laud beyond measure the good Bishop of New Jersey—with which latter possession, were he troubled, no doubt exorcists would be at hand to eject the evil spirit.

But where is our cause of offence with this effort of the Recorder, which, one might suppose, we ought to praise? What we take up our pen to notice is this—that even in this article, written in professed defence of the views of the Church, we find clear instances of the unsoundness of the Recorder's principles. People who do not trouble themselves to see more than the surface, may read the article, and any similar lucubration with which the editor may be pleased to favor them, and think it true to the Catholic Church in every part. They do not notice the dangerous under current. The hidden evil may carry them backward upon the rocks the more certainly that they see a current flowing onward, and thence conclude that they are moving forward to a safe haven.

In proof of my view that the Recorder, in this article, betrays its want of a deep and full heart for the Church's system, and so by a teaching not evangelical, obstructs the clear view of the cross of our Lord which all the children of the Church should possess, I point to the following passage. The editor would no doubt glory in it as descriptive of his good feeling for the distinguished and apostolical man whom he defends.

"A very respectable and worthy member of the Society of Friends, residing at Burlington, called upon us the other day, in reference to a slight matter of business. Allusion, in the course of the interview, was made to the Episcopal Church at Burlington, and to Bishop Doane. We took occasion to ask the honest Quaker his opinion of Bishop Doane, in reference to his influence upon the community as a minister of the Gospel—whether he ever stooped to any undue means for purposes of proselytism, whether he was disposed to be dictatorial, intolerant, or any way warlike in his bearing towards other denominations? Prompt, full, and decisive, was the answer returned. 'Thy friend Doane I do not agree with, in all things; but for him, nevertheless, I have the highest regard. A more kind, gentlemanly, peaceable man, is not found among us. A more beloved man than he, lives not in our community. In all his intercourse in society, it seems to be his great object to promote peace and good will.'"

I thank the Recorder, sincerely, for this anecdote. I thank him for his defence of the bishop's tract. I thank the "Friend" who spoke in this way of a man I dearly love. But, Mr. Editor, with deep astonishment, and shame, and sorrow, I read the first part of the passage. A presbyter of the Church of God—a man taught by his religion to reverence his ecclesiastical superior in the Church—a man taught by the love he bears to the "Body of Christ" to hold the reputation of such dear to him—to ask such questions as these! To ask of a successor of the apostles—of one so widely known in the Church in America, and in that in England—so honored here, and in England, for his piety, and those high qualities with which God has richly endowed him—and to address the question to one by education and religious profession adverse to our views, "whether he ever stooped to any undue means for purposes of proselytism, whether he was disposed to be dictatorial, intolerant, or any way warlike in his bearing towards other denominations?"!! Is this the spirit of love which our Lord told us to bear to his Church? If that love duly possessed the heart, could one speak thus? And this sentence is deliberately written down by the Recorder at a moment when its feelings are enlisted for a prelate of the Church.

Then, again, I cannot but regard another passage as censurable—as indicative of a want of the spirit which the Church inculcates in all her children. The editor, in a sentence to which I have before alluded, says, with reference to his difference of opinion with Bishop Doane on some points, that he has "never hesitated to express most distinctly that difference of opinion, though we hope, without having invaded the proprieties of clerical courtesy, or in any way interrupted the fraternal relations that should subsist between ministers of the same communion." It is true that the Right Rev. father of whom he speaks is a minister of the Church—and is the editor's brother in the ministry. But the sentence to us betrays an unwarrantable forgetfulness of other holy and more reverential relations which subsist between ministers of the Catholic Church and the bishops of that body.

Now I must ask any one who may read this communication, to consider—for that is the light in which I wish to present the matter—these sentences of the Recorder, not merely as expressions censurable in themselves, but as indications of the defective Churchmanship of that periodical. And this "Hint" may have the effect—God grant it!—of enabling some weak Churchmen to detect in themselves, and in some of the unsafe guides they meet with, latent errors of opinion and conduct, which ought to prove to them that the Church system, in its "length and breadth," has not taken due possession of their heart, given them at the cross their lowly place of Christian humility and of love for all, whether members or ministers of the holy Church—which system must be in our hearts if we would grow up "unto a perfect man, unto the measure of the stature of the fulness of Christ." **Waterland.**

April 18, 1842. A Country Rector's Study, Pa.

THE CHURCHMAN.

SATURDAY, MAY 7, 1842.

EDUCATION AND MISSIONARY SOCIETY.

At the meeting of the Board of Managers of our Diocesan Education and Missionary Society, held on Tuesday, 3d inst., it gave the Board much pleasure to learn, from the Treasurer's Report, that the late receipts into the treasury would justify them in proceeding to appoint missionary stations and missionaries from the first of January last, when the last appointments ceased by their own limitation, until the first of next October. The following were accordingly appointed:

Albany county. Cohoes, Rev. David I. Burger; Rensselaerville, and Greeneville, Greene county, Rev. Robert Washbon, Deacon; West Troy, Rev. William H. A. Bissell.

Columbia. Clermont, and Red Hook, Dutchess county, Rev. Ravaud Kearny.

Dutchess. Pleasant Valley, and Lithgow, Rev. Sheldon Davis.

Essex. Ticonderoga, Rev. Henry M. Davis.

Greene. Cairo, Rev. George Sayres; Oakhill, Rev. James Thompson.

Herkimer. Fairfield and Norway, Rev. William Baker; Little Falls, Rev. Edward Livermore.

Montgomery. Port Jackson, and West Charlton, Saratoga county, Rev. Orsamus H. Smith.

Otsego. Gilbertsville, Rev. Joseph Ransom; Monticello and Exeter, Rev. John Hughes; Westford, Rev. Sturges Gilbert.

Putnam. Paterson, and Pauling's, Dutchess county, Rev. Alfred M. Loutrel, Deacon.

Queen's. Cold Spring Harbor, and Huntington, Suffolk county, Rev. Isaac Sherwood.

Saratoga. Stillwater and Mechanicville, Rev. Reuben Hubbard.

St. Lawrence. Canton, Rev. Thomas P. Tyler, Deacon; Waddington and Norfolk, Rev. John A. Childs, Deacon.

Sullivan. Monticello, Rev. Edward K. Fowler.

Suffolk. Setauket, Rev. Charles Seabury.

Ulster. Kingston, Rev. William A. Curtis; Marlborough, Rev. George W. Fash.

Warren. Glens Falls and Sandy Hill, and Fort Edward, Washington county, ———.

Washington. Hampton, Rev. Lucius M. Purdy; Whitehall, Rev. M. Van Rensselaer, Deacon.

Westchester. North Salem and Somers, ———.

Such of the above missionaries as were actually engaged in the duties of their respective stations on the first of January last, may draw on the Treasurer, Mr. Charles N. S. Rowland, New York, forthwith, for the quarter's stipend due on the first of April. Those who have commenced their services since the first of January, may draw for the time, prior to the first of April, in which they were actually engaged.

The stipends are payable quarterly, on the first days of January, April, July, and October.

The ability of the Society to maintain the present number of stations for the year commencing on the first of October next, will depend on the making, by those parishes which have not yet done it, the *special* collection recommended by the last Convention, and the *annual* collection required by the Canon.*

There are several places within the Diocese in which the interests of the Gospel and the Church would be greatly promoted by the extension to them of our missionary operations. Want of means, however, compels the Society to abstain from doing this good, and decline the pressing solicitations for aid which come to them from those quarters.

The following are the

Rules and Regulations adopted by the Missionary Board.

Article I. Missionary Stations may be appointed by this Board, at any meeting.

Art. II. When two or more places are named together as Missionary Stations, and either of them shall separate itself from the connexion, except with the consent of this Board, the congregation so separating shall cease to participate in any benefit of the Missionary Fund.

Art. III. In addition to the place or places named as a Missionary Station, the Missionary of that Station shall supply such other contiguous place or places, with such frequency as may be directed by the Bishop, or in case of his inability to act, or in case of a vacancy in the Episcopate, by the clerical members of this Board.

Art. IV. Missionaries shall be appointed by the Bishop, subject to the approval of this Board, and in case of a vacancy in the Episcopate, or the Bishop's inability to act, the right of nominating Missionaries shall be vested in the clerical members of this Board.

Art. V. Whenever a Missionary of this Society shall be also the Minister of a Parish, his connexion with the Parish shall not be dissolved by any act of the same, except by the consent of this Board, without the forfeiture by that Parish of the benefit of the missionary Fund.

Art. VI. The Missionary Stipend shall in all cases be considered as attached to the Station, and payable to the Missionary only as belonging to that Station, and the Stipend shall in all cases be paid to the Missionary directly, and not through the Vestry of any Parish at that Station, nor shall it be considered as forming a part of any contract between said Vestry and the Missionary.

Art. VII. The Annual Reports of the Missionary shall be made to the Bishop, or in case of a vacancy in the Episcopate, or the Bishop's inability to act, to the clerical members of this Board, by or before the 15th day of September, in each year.

It is also expected that the Missionaries and their Congregations faithfully exert themselves to further, by all proper means within their power, the objects of the Education and Missionary Society, and that the Missionaries report, from time to time, what may have been accomplished in this way, and all matters which they may deem interesting and important to be known.

---

* The Canon requires *distinct* annual collections for the *Education* and the *Missionary* departments.

The London Quarterly Review for March, 1842.—We are happy to think that Mrs. J. M. Mason's reprint will be the means of giving extensive circulation in our country to so admirable an article as that on the Church of England, in the March number of the London Quarterly. The article is throughout most able, learned, and powerful; and we ask the attention of general readers especially to the fourth section of it as a lucid exhibition of the main point which distinguishes our Church from that of Rome, and of its bearing on civil relations. The article is evidently from the pen of Prof. Sewall, one of the contributors to the Tracts for the Times, and is a new proof of the emptiness of the charge of Popery as applied to the writers of the Tracts.

A word of explanation is but a due act of courtesy to the flattering notice of the Episcopal Recorder.

When we expressed the hope that intercourse with the Greek Church might tend "to replenish our minds with neglected or forgotten truths," we had no suspicion of being understood to imply that our own Church was defective in the truth as a Church. We meant to express the hope that many of the members of our Church might in this way be led to a clearer perception and a livelier realization of those Catholic verities which are clearly enough contained in the formularies of the Church, but which are practically too much neglected or forgotten by her members. And if it may be said consistently with a due reciprocation of the courtesy extended to us, we would add, that we thought we expressed our meaning as clearly as civility would allow, when we ventured in the same breath to direct attention to a passage in a leading and influential journal of the Church, which referred to the Monophysite heresy in such terms as left it scarcely discernible from a fundamental article of faith as enunciated in our creeds.

The Recorder has also misapprehended our meaning in the matter of the eucharist, owing, no doubt, to our imperfect mode of expression. In stating what we believed to be the theory of the Greek Church, we did not expect to be understood as adopting it. We desired merely to discriminate it from the Roman view, and so to deprive the Romanists of the support which they seek to derive—and which we thought the Recorder would of all be the least willing to yield—from the authority of the Greek Church; without at all undertaking to determine the value of that authority.

"As to the word Μετουσιωσις (*transelementation*,") we said, "it can surely occasion no difficulty. It merely expresses the fact of the change which is admitted by all; viz., that the bread and wine, from being mere bread and wine, become, by the blessing and sanctification of the Spirit, the body and blood of Christ."

On this passage the Recorder remarks:

"If we rightly comprehend our contemporary in this passage, he intends to convey the idea that it "is admitted by all"—that is, by all who hold the views that he does—that the bread and wine after the consecration are so changed that they cease to be bread and wine, and are the body and blood of Christ."

This is very far from our meaning, and, as it seems to us,—though we are not the proper judge,—from the natural force of our words. We meant that the word *all* should be taken in the broad sense, so as to embrace the editors of the Recorder, and even our friend Warburton; as we supposed that all who assent to the communion service of the Church would acknowledge the Μετουσιωσις in some sense or other. To explain;

We suppose that common bread and wine, in their ordinary use, cannot, *in any sense whatever*, be called the Body and Blood of Christ. They are not even the signs or symbols of the heavenly food; not a *sacrament* of grace, nor the means of conveying it. It is only after the words of Christ are pronounced by the priest, and the Holy Spirit is invoked, that the elements have this character. Hence the Recorder says:

"The bread and wine *in the Eucharist*, are the sign, the symbols, of the body and blood of Christ, and not his real body. They are one thing—bread and wine, and signifying another—the body and blood of Christ. And, as the Archbishop [Cranmer] says again, 'A figure hath the name of the thing that is signified thereby. As a man's image is called a man; a lion's image a lion; * * and a thousand like speeches which were not understood of the very things, but only of the images of them.' The Bishop then refers to Chrysostom, who spoke as though Christians actually touched and eat the body of Christ, which the Bishop declares was by no means his meaning—'But,' says he, 'that which we do to the bread and wine, by a figurative speech, is spoken to be done to the flesh and blood, because they be the very signs, figures and tokens, instituted of Christ to represent unto us his very flesh and blood.'"

Thus the Recorder allows that the bread and wine in *the eucharist* may in some sense *be called* the Body and Blood of Christ; and in whatever sense they are *called* so, in *that* sense they *are* so. But before consecration, bread and wine are not the Body and Blood of Christ in any sense; and therefore by the act of consecration and invocation a *change* or *conversion* has been effected by which, "from being *mere* bread and wine, they become," as we before said, "by the blessing of God and the sanctification of the Spirit, the Body and Blood of Christ." *Such* a change, as it seems to us, *must* be allowed by all who use the communion office of the Church; and as the word Μετουσιωσις (from μετα *over* and ουσια *being*) expresses, in its literal acceptation, the mere fact of a change in the bread and wine from that which they are *not* before consecration to that which they *are* afterwards, we felt justified in saying that the *word* could be no reasonable ground of offence.

But, it may be asked, how does the word Μετουσιωσις differ from *transubstantiation*? and if the former is unexceptionable, why reject the latter? We answer without hesitation, that it is not the *word* transubstantiation which offends us, but the doctrine which is usually connected with it, or the sense which is usually affixed to it. The word has come to be appropriated to express the Roman doctrine that the *physical* substance of bread and wine is removed, and the Body and Blood of Christ made to take its place under the accidents or sensible appearances of the bread and wine. If this contemptible conceit, which degrades or rather destroys the sacrament, which gives occasion to idolatry, and which has so corrupted the Christian sacrifice of the eucharist as to make the very word *mass* an abomination to Christian ears, were renounced, we do not see that the word *transubstantiation* would be more objectionable than Μετουσιωσις. It is the doctrine commonly affixed to the word to which we object, and not to the word itself, which has been and may be used in a good sense; though for fear of giving countenance to error, we would, in the present age, deprecate such use of it.

The Recorder, we doubt not, allows a *sacramental* change in the elements, or one by which the *mere* bread and wine are made by the words of Christ and the energy of the Holy Ghost, what by nature they are not, the sacrament of the Body and Blood of Christ. He allows also, we suppose, that this sacrament is generally necessary to salvation, and is thus made the means of conveying to the faithful recipient the thing signified by it. He allows, moreover, we suppose, that the thing signified, *viz.*, the Body and Blood of Christ, is the *principle* or source of the new and heavenly life wrought by the Holy Ghost in the elect of God, to raise their souls from the death of sin, and their bodies also (in God's good time) from the corruption of the grave. Less than this we think no man can believe who holds to the Prayer Book; and if he believes this, he believes in the Real Presence; which means, as we understand it, that the Body and Blood of Christ, or thing signified by the sacrament, are, through the words of Christ and the energy of the Holy Ghost, so really present in or with the sacrament, (which sacrament considered in itself alone, and as to its nature or matter consists in the consecrated substances of bread and wine,) as to be given or communicated to all recipients; so given as to become the principle of a new and heavenly life to the faithful, and an occasion of deeper condemnation to the wicked. If the Recorder allow this, (and we see not how he can help allowing it,) we shall never complain of his rejecting the theory of a change in the physical properties and qualities of the bread and wine, much less of his rejecting the similes by which the Greek fathers illustrate such a theory. He may reject alike the Greek, the Roman, the Lutheran, and the Calvinistic theories, and all other theories on the subject, and agree with us all the more; for we neither have nor desire any theory on the subject, being content to stand by the Fact of the Real Presence.

We shall be pleased to learn that the Recorder acquiesces in these views.

We are quite willing, nay, we desire that the Recorder should class us "among those who are for keeping the *Protestant Episcopal Church* in her doctrines, discipline, and worship, *as she is*;" only asking him (which we are sure he will do without asking) to unite with us in the prayer that her members may *grow more and more* in the knowledge of God and of our Saviour Jesus Christ.

Episcopal Visitation.—Large additions have been made to Bishop Onderdonk's appointments for Visitation.

The first number of Dr. Nordheimer's Hebrew Concordance is published, (Wiley & Putnam,) and deserves, we think, not only the praise, but the patronage, of all biblical scholars. As a Concordance, it not only refers to, but quotes at length, all the passages of the Hebrew Scriptures in which every word occurs. It is not only a Concordance, but a compendious Lexicon, and the author's acumen is as favorably exhibited in the latter department as is his industry in the former. As a Lexicographer, Dr. Nordheimer's favorite aim is to develop a principle of unity in the various significations of the same word, and he certainly seems to have pushed his labors in this respect with considerable sagacity, and, in some instances, with (to us at least) new and curious results. Nothing can be more valuable to a learner than such developments, as indeed the quick discernment of them is the great secret of facility in the acquisition of languages, and does much more than a strong memory. Of course, a lexicographer who has a passion for classification of this sort, and is determined to see nothing arbitrary in the use of language, is in danger at times of sacrificing truth to theory; and whether Dr. Nordheimer has always escaped this danger, we must leave for better scholars than ourselves to decide. But we believe we risk nothing in saying, that his new work will be found an ingenious and valuable help in Biblical Studies; valuable to the learned as a Concordance, and to learners as a Lexicon.

The work is to contain several appendices, of much use for purposes of reference.

We are aware that in this as well as in other departments of literature, the Church has peculiar wants of her own, which the works of such men as Gesenius often tend to increase and make manifest, and which the Lexicon of Dr. Nordheimer does nothing to supply. The very mention of such wants is to some men (good scholars too) as unintelligible as Hebrew to a clown. Others, however, understand them, but these will confess the necessity which obliges us, when we cannot have what we want, to take what we can get.

The mechanical execution of the present number is of the best kind. As a general rule, we are opposed to subscribing for books, and prefer to wait till a work is complete before we purchase it. But a work like the present, which is furnished at great expense, and may fall through for want of encouragement, forms an exception to the general rule; not to add, that there will be a great saving of expense to subscribers.

We have received a notice by another hand, which will be given in our next.

PEARSON ON THE CREED.

D. Appleton & Co. have reprinted Dobson's edition of Pearson, in which the quotations have been carefully collected with the originals, and the references annexed. The American edition forms an octavo of 600 pages of substantial paper, and good type, conformable to the English edition, with an appendix of the chief Greek and Latin creeds. This will be a valuable accession to theological libraries—perhaps the most valuable that has ever been furnished by the American press—and we wish the publishers an abundant remuneration. The notes of Pearson are only inferior to the text, and Dobson's revision has made his edition preferable to all that preceded it. Burnet's Reformation, and Burnet on the Articles, are in press by the same publishers, and nearly ready for delivery.

Butler's complete works have been published by Robert Carter, 58 Canal st.;—a capital edition, two volumes in one, of more than 600 pages, handsome paper and large type, and possessing the great though negative recommendation of being free from Mr. Albert Barnes' Pelagio-Calvinistic preface, and all other heterogeneous admixtures. The preface of the Bishop of Gloucester, which is almost a part of the work, is of course retained. Of the work itself, it is superfluous to speak: we have seen many editions of it, but none so inviting in appearance as Mr. Carter's.

"Age of the World," and "Signs of the Times," &c., by the Rev. R. C. Shimeall, will be noticed in our next. It is for sale by Swords, Stanford & Co.

The following are the Sonnets referred to on our first page, from the Banner of the Cross.

ASPECTS OF CHRISTIANITY IN AMERICA.

I.

The Pilgrim Fathers.

Well worthy to be magnified are they
Who, with sad hearts, of friends and country took
A last farewell, their loved abodes forsook
And hallowed ground in which their fathers lay;
Then to the new-found World explored their way,
That so a Church, unforced, uncalled to brook
Ritual restraints, within some sheltering nook,
Her Lord might worship and His word obey
In freedom. Men they were who could not bend;
Blest Pilgrims, surely, as they took for guide
A will by sovereign Conscience sanctified,
Blest, while their spirits from the woods ascend
Along a Galaxy that knows no end
But in His glory who for sinners died.

II.

Return to the Church in England.

From Rite and Ordinance abused they fled
To wilds where both were utterly unknown;
But not to them had Providence foreshown
What benefits are missed, what evils bred
In worship neither raised nor limited
Save by self-will. Lo! from that distant shore,
For Rite and Ordinance, Piety is led
Back to the land those Pilgrims left of yore—
Led by her own free choice. So Truth and Love,
By Conscience governed, do their steps retrace.
Fathers! your virtues, such the power of grace,
Their spirit in your children thus approve.
Transcendent over time, unbound by place,
Concord and Charity in circles move.

III.

American Episcopacy.

Patriots informed with Apostolic light
Were they who, when their country had been freed,
Bowing with reverence to the ancient creed
Fixed on the frame of England's Church their sight,
And strove in filial love to reunite
What force had severed. Thence they fetched the seed
Of Christian unity and won a meed
Of praise from Heaven. To thee, O saintly White!
Patriarch of a wide-spreading family,
Remotest lands and unborn times shall turn,
Whether they would restore or build—to thee
As one who rightly taught how zeal should burn,
As one who drew from out faith's holiest urn
The purest stream of patient energy.

Wm. Wordsworth.

SUNDAY SCHOOL ANNIVERSARY.

The twenty-fifth Anniversary of the Sunday Schools of the Church in this city was celebrated on Thursday, 28th ult. It consisted of three services: one in St. Luke's Church, at 10 A. M., one in St. Thomas' Church, at 2 P. M., and one in Christ Church, at half past 4 P. M.

At St. Luke's, Morning Prayer was read by the Rev. Joseph H. Price, Rector of St. Stephen's Church, assisted by the Rev. Benjamin I. Haight, Rector of All Saints' Church, who read the Lessons; and a Sermon preached by the Rev. Isaac Pardee, Assistant Minister of St. Thomas' Church.

At St. Thomas', Evening Prayer was read by the Rev. Samuel Seabury, D. D., Rector of the Church of the Annunciation, assisted by the Rev. Edward N. Mead, Rector of St. Clement's Church, who read the Lessons; and a Sermon preached by the Rev. Benjamin Evans, Missionary in charge of the Mission Church of the Holy Evangelists.

At Christ Church, Evening Prayer was read by the Rev. John D. Ogilby, St. Mark's Church in the Bowery Professor of Ecclesiastical History in the General Theological Seminary, assisted by the Rev. Flavel S. Mines, Deacon, who read the Lessons; and a Sermon preached by the Rev. Albert D. Traver, Assistant Minister of All Saints' Church, and Principal of the Male Parochial School of the Parish.

There were present as follows:

At St. Luke's, Schools,	7	Teachers,	125	Scholars,	825
At St. Thomas', do.	8	Do.	175	Do.	1100
At Christ Church, do.	11	Do.	120	Do.	830
Total, Schools	26	Teachers,	420	Scholars,	2755

At St. Thomas' Church, there was a gratifying evidence of Christian and Catholic fellowship, in the attendance of the School of Trinity Church, Camptown, in the Diocese of New Jersey, with their pastor, the Rev. Robert Davies.

The Bishop of the Diocese was present on each occasion, accompanied by the Bishop of New Jersey, and a large number of clergy, almost exclusively in their official robes.

The sermons were all addressed to the young, containing pious counsel of the most seasonable and important kind, delivered in a style happily adapted to the comprehension of children, and remarkably successful in engaging and fixing their attention.

After each sermon, the scholars sang the 8th of the "Psalms in Metre," others present joining in the Gloria Patri, and the exercises were closed with Prayers from the Liturgy by the Bishop of the Diocese, and the Benediction by the Bishop of New Jersey.

TO THE FRIENDS OF THE CHURCH.

The efforts in progress on the part of the Rev. Robert Davies, with some zealous laymen, to establish a Church at Camptown, have my hearty concurrence; and are commended heartily to the prayers and patronage of Churchmen. There is no ground more strictly missionary, as the statements of Mr. Davies and his fellow laborers will show.

G. W. Doane,
Bishop of New Jersey.

Riverside, 10th March, 1842.

The parish of Trinity Church, Camptown, in the neighboring diocese of New Jersey, needing aid in their undertaking of the building of a church, and my approbation having been asked for soliciting aid in this diocese, I hereby most cheerfully express it, and would be happy to have the liberality of New York extended to so worthy an object.

Benj. T. Onderdonk,
Bishop of the Diocese of New York.

New York, May 4, 1842.

The undersigned take leave to inform the members of the Episcopal Church of New York, that by the kind permission of the bishop of the diocese, they purpose soliciting aid for the erection of a church at Camptown.

Camptown is situated about three miles west of Newark—is an old manufacturing town, with a population exceeding 1500, and in which has never yet been erected a place of worship of any description, and the nearest Episcopal Church is at Newark. Last summer divine services were commenced, and have continued to the present time with the most flattering prospects of success; the Sunday School is in a flourishing condition; a plot of ground has been purchased from the proceeds of the industry of the ladies; the corner stone has been laid, and the building is now erecting. It is expected to be completed at a cost not exceeding $1200 or $1500. It is hoped they will not be disappointed in completing so desirable an object.

Alfred Titchnor,
David Clarkson,
Wardens.

N. B. Any contributions to the above object may be left with Messrs. Swords, Stanford & Co., Broadway, or with Mr. Wm. Hinton, 84 Maiden Lane.

The Rev. Lloyd Windsor, having resigned the charge of St. Michael's Church, Geneseo, has accepted a call to the rectorship of Grace Church, Lockport, and requests that all letters and papers for him may be addressed accordingly.

The Rev. M. A. Perry having accepted a call to the rectorship of St. Paul's Church, Holland Patent, Oneida county, requests that letters and papers for him may be addressed accordingly.

INTELLIGENCE.

BISHOP DE LANCEY'S VISITATION.

On Friday, the 22d, Bishop De Lancey preached in the Presbyterian house in Vienna, Ontario county, the Rev. Mr. Spaulding, the missionary, reading prayers.

On Sunday, the 24th, the bishop preached in the morning in Grace Church, Rochester, and confirmed nine persons. Prayers were read by the Rev. Mr. Coe, of the Diocese of New York, assisted by the Rev. Mr. Lockwood, of Rome, who read the lessons, and the ante-communion service. He also read the confirmation preface.

In the afternoon of the same day, the bishop preached in St. Luke's Church, in the same city, and confirmed seventy-two persons.—Prayers were read by the Rev. Mr. Lockwood, assisted by the Rev. Mr. Coe, who read the lessons. The confirmation preface was read by the Rev. Dr. Whitehouse, the rector of the church. A congregation of at least one thousand persons attended these interesting exercises.

In the evening divine service was held in Grace Church, on which occasion the Rev. Dr. Whitehouse read prayers, and the bishop preached to a large congregation.

On Tuesday, the 26th, St. John's Church, Honeoye Falls, was consecrated by Bishop De Lancey to the worship of Almighty God. The "request to consecrate," was read by the Rev. Mr. Chipman, of East Bloomfield, and the sentence of consecration by the Rev. Dr. Bruce, the late missionary of the station, who also read Morning Prayers, assisted by the Rev. Mr. Lockwood, who read the lessons. The bishop preached on the occasion. The Rev. Mr. Meacham, of Allen's Hill, was also present. Great credit is due to the enterprising zeal and piety of the village, in thus securing to themselves a handsome stone edifice for public worship. The regular services of the Church were commenced in the village in October, 1839, by the Rev. Dr. Bruce, the missionary, under whose self-denying labors, seconded by the praiseworthy efforts of a few zealous individuals, and especially of Mr. Samuel Rand, this important object has been effected. May the Lord remember them for good.—*Gospel Messenger.*

DIOCESE OF RHODE ISLAND.

On Sunday, the 17th inst., Bishop Griswold preached in the three churches in Providence, and confirmed in St. John's, thirty-four; in Grace Church, nine; and in St. Stephen's, twenty. Monday, the 18th, he preached in East Greenwich, and confirmed nine. Tuesday, preached in Wickford, and confirmed eight. Wednesday, preached in Westerly, and confirmed nine, and Thursday, preached in Wakefield. He was happy in finding those seven churches in a healthy, thriving state. The reason of his not officiating in Kingston, and at Tower Hill, was, in part, because no clergyman at present has the charge of those parishes, and of course no preparation was made for his visiting them, and partly family affliction, which called him home. Sunday, the 24th, P. M., he preached in Cambridge, Mass.

His appointment for next Sunday, (May 1,) is in Manville, R. I.; and Monday, the 2d, in Vernon, or Woonsocket. Sunday, the 8th of May, he is engaged to be in Taunton, Mass.—*Christian Witness.*

MICHIGAN.

Episcopal Acts.—On Monday, 21st March, the Rt. Rev. Samuel M'Coskry, D. D., visited the parish of St. Andrew's, Ann Arbor, and admitted Mr. Robert G. Cox to the holy order of deacon. Prayers were read by the Rev. H. P. Powers, rector of St. Luke's Church, Ypsilanti; and the lessons by the Rev. M. Hirst, missionary at Clinton; the candidate was presented by the Rev. F. H. Cuming, rector of the parish. On the same occasion he administered the holy rite of confirmation to eleven persons.

The bishop preached; a large congregation attesting by their profound and interested attention, that his excellent discourse was duly appreciated.

The gentleman ordained was formerly a minister of the Baptist denomination.

On Thursday the 24th, the bishop preached and confirmed sixteen persons in St. Luke's Church, Ypsilanti, the Rev. F. H. Cuming reading prayers. Here also a very large congregation was present to witness the interesting services of the evening.—*Western Episcopal Observer.*

From the Banner of the Cross.

DIOCESE OF PENNSYLVANIA.

On Sunday last, 24th inst., in the morning, Bishop H. U. Onderdonk confirmed sixteen persons in Emmanuel Church, Kensington; and in the evening, thirty-five persons in the Church of the Ascension, in this city.

On Wednesday morning last, 27th inst., the Rev. Edmund Neville was instituted, by Bishop H. U. Onderdonk, into the rectorship of St. Philip's Church, Spring Garden, Philadelphia.

We noticed last week the ordination of Mr. Wm. D. Wilson, by Bishop Griswold, in St. Anne's Church, Lowell, Mass., on the 7th inst. The Lowell Courier, since received, informs us that "Mr. Wilson has been until lately of the Unitarian denomination, and acknowledged as possessing more than ordinary talents. He was one of the first projectors of the '*Dial*,' and is the author of the article in the April number, called 'The Unitarian movement in New England.'" Of course Mr. W. had abjured the Socinian heresy, and become convinced of the necessity of Episcopal ordination. He preached in St. Anne's Church, Lowell, on the Sunday succeeding his ordination, and has since taken the pastoral charge of the church in Drewsville, New Hampshire.

Growth of the Church in the Diocese of New Jersey.—We have been glad to notice, within the last fortnight, the laying of the corner stones of two new churches, at Camptown and at Haddonfield; and the consecration of another, at Knowlton, in the diocese of New Jersey. The new church at Belleville, we believe, awaits consecration; and we learn that the Churchmen of Mount Holly have it in contemplation to substitute a new and large edifice for that in which their fathers worshipped. These facts, in connection with the recent enlargement and improvement of the church edifices at Newark and Bordentown, and many other circumstances equally indicative of the Church's extension and prosperity, are gratifying testimonies to the zeal and fidelity of the clergy of our sister diocese, and particularly of the chief pastor who so faithfully presides over it.

Episcopate of Alabama.—The Tuscaloosa Flag of the Union, of April 6, says—"The Rev. Martin P. Parks, Chaplain of the West Point Military Academy, recently elected bishop of the Protestant Episcopal Church of Alabama, has declined the honorable promotion."

Episcopal Acts by the Bishop of Louisiana.—On the morning of the sixth Sunday in Lent, March 20, the Right Rev. Bishop Polk admitted to the rite of confirmation, nine persons, in Christ Church, New Orleans; and in the afternoon of the same day, four in St. Paul's.

From the Chronicle of the Church.

CONSECRATION OF ST. JAMES' CHURCH, POQUETONNOCK, CONN.

The handsome new Church edifice in this place was consecrated by Bishop Brownell, on Thursday, 14th inst. Being built after the figure of the ancient Parthenon, the bishop expressed much pleasure on viewing so beautiful a building; and thought it by far the purest piece of Grecian architecture in his diocese. The church is finished within to correspond with its beauty without. And this shows what may be done with an effort, even under many discouraging circumstances. Let none then despair in so good a cause; but all go and do likewise.

There were present of the clergy on this occasion, besides the bishop, the rector, Rev. Dexter Potter. Rev. R. A. Hallam, rector of St. James' Church, New London, Rev. S. B. Paddock, rector of Christ Church, Norwich, Rev. Henry B. Sherman, rector of St. Paul's Church, Windham, Rev. Thomas H. Vail, rector of St. John's Church, Essexborough, and the Rev. Harvey Stanley of North Carolina.

The bishop preached a highly interesting and very edifying discourse, on the duty of public worship.

CONSECRATION OF ST. JOHN'S CHURCH, HARTFORD.

This interesting service took place on Wednesday morning, the 20th inst. The bishop and about twenty-five of the clergy met the wardens and vestry of Christ Church and of St. John's, at the house of Dr. Lee, and from thence proceeded in procession to the new church edifice, when the consecration service commenced, during which, morning prayers were conducted by the Rev. Dr. Mead, the Rev. Dr. Jarvis reading the lessons; after which, the sermon was preached by the Rev. George Burgess, rector of Christ Church, and listened to by a large audience, with deep attention. The request for consecration was presented by the wardens and vestry of St. John's, and read by the Rev. A. C. Cox, rector elect of St. John's Parish, who also read the sentence of consecration. After sermon, the sacrament of the Lord's Supper was administered by the bishop, assisted by the Rev. Drs. Jarvis and Mead, and the Rev. Messrs. Burgess and Cox.

The church edifice, which is highly creditable to the architectural taste and mechanical skill of Messrs. Dixon and Knapp, the builders, is a chaste and beautiful structure, in the early pointed Gothic style, built of the Chatham free stone, with a tower projecting the full size, surmounted by a second octangular tower, the whole finished by a very graceful spire. The main and second towers are supported by buttresses of appropriate dimensions, surmounted by pinnacles, which are intersected by battlements. In the rear is a projection of large dimensions, in which is set a lofty window, divided by mullions. The building is lighted by eight windows, four on either side, in the same style. The ceiling is finished with an arch which spans the whole building, composed of a series of richly moulded groins, the bases of which are sustained by highly ornamented corbells. The angles of the mouldings in the centre of the arch, are covered with deep bosses and sculptural ties. There are side galleries, with a convenient choir over the vestibule, in which is placed an organ of superior finish, tone, and compass, with a Gothic exterior.

In the recess formed by the projection, is placed an octangular chancel, with a massive rail, supported by mullions finished on either side. Within the chancel stand the pulpit, desk, and altar, of convenient dimensions, and appropriate style. On either side of the desk is placed a massive Gothic chair, and on each side of the recess is a vestry room. The pulpit and desk are chastely trimmed with rich purple velvet. In front of the chancel is a marble font, of the highest finish and purest white, which we observed to have been presented by a young lady of Christ Church.

The Bible and Prayer Books for the desk, pulpit, and altar, are of the best editions, richly bound, and were presented by a venerable lady of Christ Church parish.

There are 136 pews on the ground floor of the church, which will be finished with neat cushions of drab color. The front of the galleries is composed of a series of deep panels, divided by mullions, with beds of trefoil tracery. The wood work of the whole interior is grained in imitation of oak. The chancel, pulpit, desk, and aisles, are neatly carpeted.

We congratulate the enterprizing gentlemen, through whose liberality and effort this important work has been accomplished. We congratulate the Churchmen of Hartford, many of whom have lived to see their "little one become a thousand" in the prospect of a further and rapid growth of their parishes; and pray that the same unanimity and zeal, which have so signally marked their past efforts, in the cause of CHRIST and the Church, may be perpetuated to the latest generation. We congratulate the Churchmen of Connecticut, in the proof of the growing prosperity of the Church in this diocese, furnished by the fact, that not less than five new church edifices have been begun and completed during the past year; three of which have been already consecrated, and the other two will ere long be set apart from all "worldly, profane, and unhallowed uses."

The following are among the clergy present. —Of the Diocese of Connecticut, the bishop, the Rev. Drs. Jarvis, Mead, Totten, Rev. Messrs. Burgess, Jackson, Cox, Ashley, Bradley, Vail, J. Morgan, W. F. Morgan, J. H. Nichols, Wiltbank, Purves, Watson, and Sherman; of New York, Rev. Messrs. Scoville, and Judd; of Massachusetts, Rev. Mr. Withington; of New Jersey, Rev. Mr. Zell.

Clerical Changes.—There are more than the usual number of changes in this diocese this spring, some of which we have only heard by rumor. The following are but a part:

The Rev. Mr. Ashley, late of Glastenbury, succeeds the Rev. Mr. Scott, at Derby.

The Rev. Mr. Everest has resigned the parish of Meriden,—the Rev. Mr. Jones, the parish of Bethany,—and the Rev. Mr. Woodward, the parish of East Plymouth.

Rev. Geo. H. Nichols has received and accepted a call to the parish of St. Luke's Church, Glastenbury.

Christ Church, Middletown.—The Rev. Dr. Jarvis resigned the rectorship of this parish, and the resignation was unanimously accepted on Easter Monday. At an adjourned meeting, on Monday of last week, Rev. Edwin W. Wiltbank was unanimously chosen rector, and has signified his acceptance of the same. He will take up his residence in this city, so soon as he can make the necessary arrangements to remove his family from Stratford. It is proper to state, that it was the general wish of the parish, that the Rev. John Williams, who has been an assistant of Dr. Jarvis for some time past, should take the rectorship, but the state of his health prevented his complying with their wishes.—*Sentinel and Witness.*

FOREIGN.

CUBA.—*Suppression of Monasteries in the Island of Cuba.*—Havanna, Dec. 15, 1841.—On the 9th instant, the Intendente published an order for the suppression of eleven of the nineteen monasteries existing in the island, and sequestration, for the benefit of the state, of the entire Church property, (excepting that of the nunneries,) amounting to several millions. For the support of the monks, he has assigned them a small pension, and also a fixed sum to be paid annually by the state to different churches for the maintenance of religious worship. The begging orders are prohibited asking alms in the streets, as they would thereby have an advantage over the other orders, whose property has been sequestrated. Those monks who secularise are to have a pension one-fourth greater than those who retain their habit. All the sacred vessels are to be distributed among the poor churches. This measure is looked upon as very beneficial to the island, as this class of priests were like a wen upon our society. Possessed of immense wealth and great influence, they were capable of the basest actions, and were great fomenters of vice in all its shapes. Of these nineteen convents, seven are in this city, containing 134 monks and novices. But three convents are left, and as their rents are taken away, most of the monks, and all the novices, will secularise.—*Globe.*

SWEDEN.—*Methodism.*—*Stockholm, Feb.* 18.—The English Methodist preacher, Scott, last year paid a visit to North America, and in the sermons he delivered there, described the Swedish nation in the blackest colors. He has now returned to Stockholm, and is the object of incessant attack on the part of the journals published here. Some time ago he was in danger of being assailed in his own house by an infuriated mob. This man appears now to have drawn upon himself the attention of the Government. Such at least may be inferred from a letter addressed by M. Grubbe, the Counsellor of State and Chief of the Spiritual Department to the Consistory of Stockholm, in which the latter is directed to draw up a report on the preachers appointed to officiate in the English Wesleyan Chapel in this capital.—*London Church Intelligencer.*

THE INCORPORATED SOCIETY FOR BUILDING CHURCHES, CHAPELS, &c.—On Monday week, a numerous meeting of the acting committee of this most useful and indefatigable society took place at their chambers in St. Martin's place, Trafalgar Square, on which occasion his Grace the Archbishop of York took the chair. There also were eight bishops present, viz., of London, Durham, Ely, Carlisle, Chester, Salisbury, Bangor, and Hereford. Amongst the other members present were Sir Thomas D. Acland, Bart., M. P.; the Revs. Dr. Spry, Dr. D'Oyley, Benjamin Harrison, and H. H. Norris; N. Connop, jun., Esq., J. P. Salt, Esq., B. Harrison, Esq., James Cocks, Esq., W. Cotton, Esq., &c. The principal business transacted was that of voting grants of money for the following purposes, viz., towards building a chapel in the parish of the Holy Trinity, Hull; for rebuilding the church at Salcomb, in the parish of Mortborough, Devon; towards rebuilding the chapel at Firbank, parish of Kirby Lonsdale, Westmoreland; for enlarging, by rebuilding, the church at Barford, in Warwickshire; for putting a new roof on St. George's Church, Manchester; towards building a new transept to, and erecting a gallery in, the church at Ainsworth, Lancashire; for extending the north side of the church at Wheatenhurst, Gloucestershire; towards restoring the body of the church at Aldringham, Suffolk; for enlarging the church at Steeple Claydon, Buckinghamshire; towards repewing the church at Llanbadamfyndydd, Radnorshire; for enlarging the gallery in the chapel at Sankey, in the parish of Prescot, Lancashire; towards enlarging, by rebuilding, the church of St. Lawrence, Southampton; towards building a church at Nailsea, Somersetshire; towards building a chapel at East Grafton, in the parish of Great Bedwin, Wiltshire; being altogether 14 grants, amounting to several thousand pounds, the whole of which, and indeed the entire of the large funds confided to the management of this society, arise solely from the voluntary gifts and bequests of pious and benevolent persons who are anxious to assist in the noble object of providing a sufficient number of places of worship, with free sittings, for the general body of the people, that they may not be left without the blessing of spiritual instruction.

NATIONAL SCHOOL SOCIETY.—The Rev. John Sinclair, M. A., the secretary to the National Society of Education, has given notice that an institution has been formed at the Whitelands, Chelsea, for training female teachers. The period of instruction will extend to one, two, or three years, according to the age and character, the attainments and progress of the pupils. The establishment for young men, opened last year, under the superintendence of the Rev. Derwent Coleridge, has been eminently successful. Ten exhibitions have been formed, open to general competition, for females between the ages of 17 and 25. The education is to be strictly domestic; and in addition to the usual elements of secular and religious instruction, they are to be taught every kind of household and industrial work, of which the knowledge may afterwards prove useful to female children. There is little doubt that the character of the parochial schools will be materially improved by the untiring exertions of the members of the National Society.

BISHOP'S COLLEGE.—We learn with much pleasure that his Grace the Duke of Beaufort, patron of Bishop's College, has kindly consented to appropriate one of the exhibitions in Oriel College, Oxford, at his disposal, to pupils educated in this institution.—*Bristol Journal.*

DUBLIN.—We understand that the Archbishop of Dublin having appointed commissioners to take care of the spiritualities of the several dioceses of Ferns, Leighlin, and Ossory, during the vacancy of those sees, a protest has been served on the Archbishop, on the part of the Dean and Chapter of Ferns, against the appointment by his grace of any such commissioner in the diocese of Ferns, as they are by law sole guardians of the spiritualities of said diocese during a vacancy.

CONFIRMATION.—The ecclesiastical rite, which holds so prominent a place in the Episcopal Church, was performed on Thursday, in St. Paul's Chapel, York Place, by Right Rev. Bishop Terrot, to an unusually numerous assemblage of young persons of both sexes. About a hundred soldiers belonging to the 53d regiment, now in the Castle, attended at the same time with the other candidates, and were confirmed by the bishop.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Embury, Rev. Edmond, 325 Greenwich street.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Frazer, Rev. Donald, 24th street, near 8th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jones, Rev Charles, Fourth street, by 1st Avenue.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 99 Bowery.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 139 Grand st.
Peers, Rev Benjamin O., 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, — Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D, D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Beare, Rev. Henry M., No. 90 Jeroleman street.
Blake, D. D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Warren street, near Court st
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., Court st., op. Warren.

Williamsburgh.

Clapp, Caleb, No. 4 Cottage Place.
Haskins, Samuel M., No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

MARRIED,

At Brooklyn, L. I., on the 3d inst., at St. John's Church, by the Rev. E. M. Johnson, Mr. William Henry Low, to Miss Ann D., daughter of Mott Bedell, Esq., all of that city.

DIED,

Of consumption, in the city of Boston, on the 18th April, Mrs. Mary Ann D. Stimpson, wife of Herbert H. Stimpson, in the 31st year of her age. She was beloved by all who enjoyed the pleasure of her society. Her winning and dignified Christian deportment greatly endeared her to the children of God, who are deeply grieved because of her early death. Faith, hope, and unwavering confidence in the blood and righteousness of the Saviour, accompanied her through the valley and shadow of death. She desired to hear sung our beautiful hymn, "I would not live alway," and then exclaimed, "Come, Lord Jesus, come quickly"—and gently sunk to rest! "Blessed are the dead who die in the Lord." B. F. T.

CALENDAR.

MAY.

8. Sunday after Ascension Day.
15. WHITSUNDAY.
16. Monday in Whitsun-Week.
17. Tuesday in Whitsun-Week.
18. }
20. } Embor days.
21. }
22. TRINITY SUNDAY
29. First Sunday after Trinity.

JUNE.

5. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
12. Third Sunday after Trinity.
19. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
26. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

West Point. Fifth Sunday after Easter, or Rogation Sunday, and St. Philip and St. James, the Apostles, May 1, confirmed 16 in the chapel of the United States Military Academy; of whom two were cadets, and the others officers and other persons attached to the institution, and members of their families.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sunday after Ascension, May 8, A. M., Christ Church, *Troy*; 4 P. M., Waterford, *Saratoga county.* Tuesday, 10, Fort Edward, *Washington county.* 11, Sandy Hill. 12, Glens Falls, *Warren county.* Saturday, 14, Granville, *Washington county.*

Whitsunday, May 15, A. M., Hampton; 4 P. M., Whitehall. Tuesday in Whitsun Week, 17, Ticonderoga, *Essex county.* Thursday, 19, Moriah.

Trinity Sunday, May 22, Plattsburgh, *Clinton county.* Tuesday, 24, Malone, *Franklin county.* Thursday, 26, Norfolk, *St. Lawrence county.* 27, Waddington, Ordination A. M., Confirmation P. M. 28, Lisbon.

First Sunday after Trinity, May 29, Ogdensburgh. 30, Heuvelton. Wednesday, June 1, Morristown. Friday, 3, Canton.

Second Sunday after Trinity, June 5, Potsdam.

Third Sunday after Trinity, June 12, A. M., St. Peter's Church, *Albany*; 4 P. M., Trinity Church, West Troy, *Albany county.*

Fourth Sunday after Trinity, June 19, Factoryville, *Richmond county.*

Fifth Sunday after Trinity, June 26, Fort Hamilton, *King's county.*

Thursday, July 7, Astoria, *Queen's county*, St. George's Church. 8, 9, Do. Astoria Female Institute.

Seventh Sunday after Trinity, July 10, A. M., St. Andrew's Church, *New York*; 4 P. M., Morrisania, *Westchester county.* 11, Newtown, *Queen's county.* 12, Flushing, St. George's Church. 13, 14, St. Ann's Hall. 15, 16, St. Thomas' Hall.

Eighth Sunday after Trinity, July 17, A. M., Little Neck; 4 P. M., Whitestone Chapel. 18, 19, St. Paul's College, College Point. 20, Manhasset. 21, Hempstead Harbor. 22, Glen Cove. 23, Oyster Bay.

Ninth Sunday after Trinity, July 24, A. M., Cold Spring Harbor; 4 P. M., Huntington, *Suffolk county.*

Tenth Sunday after Trinity, July 31, A. M., Saratoga Springs, *Saratoga county*; 4 P. M., Ballston Spa.

Eleventh Sunday after Trinity, August 7, Rensselaerville, *Albany county*, Ordination A. M., Confirmation P. M. Wednesday, 10, Sing-Sing, *Westchester county.* Ordination A. M, Confirmation P. M. 11, White Plains, Ordination A. M., Confirmation P. M.

Monday, August 15, Jamaica, *Queen's county*, Grace Church in the day; colored congregation in the evening. 16, Rockaway. 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket.

Saturday, September 3, Canton, *St. Lawrence county*, Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

MISSIONARY SERMON.

REV. DR. TAYLOR will deliver the Quarterly Sermon in the *Mission Church of the Epiphany*, on Sunday evening, May 8th, (the evening first appointed having proved unfavorable.) On which occasion a collection will be made in aid of the funds of said Church. Services to commence at half past 7 o'clock.

The friends of the City Mission are respectfully invited to attend.

☞ The Annual Convention of the Protestant Episcopal Church in the Diocese of Virginia, will meet on Wednesday, the 18th day of May next, in the town of Staunton, Augusta county.

By order of the Bishop.

ACKNOWLEDGMENTS.

CITY MISSION.

The treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since April 20th.

The collection in St Stephen's ch, 24th inst, including the annual subscriptions of J W Dominick, $50, Benjamin Loder, $20, and R E Purdy, $20—$120 44. The collection at the anniversary meeting, $128 65. From J L Moore, $5. A friend to Episcopal missions, through the post office, $3. Total, $257 09.

LEWIS PHILLIPS, Treasurer,
May 4, 1842. 54 Wall street,

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Timothy's ch, Westford, Rev S Gilbert, rector, contribution for Missionary fund, $5. Missionary station at Glens Falls, Sandy Hill and Fort Edward, Rev J A Spooner, collection for Education and Missionary fund, $8 25. Trinity ch, Potsdam, Rev A K Putnam, rector, special collection for Missionary fund, $2 72, canonical collection for Education fund $2 45, and for Missionary fund, $2 45. St George's, Hempstead, Rev Dr Carmichael, rector, collection for Education and Missionary fund, $6 80. St John's ch, Troy, Rev Richard Cox, rector, collection for Education fund, $10. St John's ch, Johnstown, Rev S Wheaton, rector, for Missionary fund, $10. Total amount, $47 67.

C. N. S. ROWLAND, Treasurer,
May 4th, 1842. 55 Water-st

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 25th ult., has received the following contributions, viz.

From St Luke's ch, Kalamazoo, Mich, (a missionary station,) per Rev L Foote $5; offerings of Trinity ch, Wilmington, Del, per E H Thomas, treasurer, $6. Through Edward Wilcox, Esq, Receiving Agent in Phil, from the Church of the Holy Trinity, Westchester, Pa, per Rev G T Bedell, $7 30; from female Sunday school of St Luke's ch, Phil, for St John's in the Wilderness, Wiskonsan, $15; from St Augustine, Cecil, Md, $3. Total, $36 30.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.
New York, May 4, 1842.

THE FUND FOR AGED INFIRM CLERGYMEN.

The "Treasurer of the Convention of the Diocese of New York" acknowledges the receipt of the following contributions to the above fund, since last acknowledgment, viz:

From Trinity ch, Rensselaerville, Rev R Washbon, $5. Trinity ch, Potsdam, Rev A K Putnam, $6 38. Total amount, $11 38.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.
New York, May 4, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From offerings of Trinity ch, Delaware, per E H Thomas, treasurer, $4. From Edward Wilcox, Esq, R A Phil, appropriation committee, St Andrew's ch, Phil, per G Benton, treasurer, for Africa $74, for Greece $63 83, general, $1—$138 83. Young ladies' Bible Class, Trinity ch, Easter offerings, per Rev Mr Coleman, Africa, $7; from Church of the Epiphany, Phil, per Zebulon Locke, parish treasurer, for Greece $72 23, for China $72 22, for education of Sarah Lloyd Smith, for Africa $20, from Sewing Society of said church, for Africa $200, from children of the Sunday school of said church, for support of a child in Greece $80, children of Sunday school of said ch, for education of Stephen H Tyng, Wm Bryant, Sarah C Porter, and Caroline P Rand, Africa $80—$524 46. From a member of St Ann's ch, Middletown, Del, for Africa, $2; from St Paul's ch, Steubenville, O, balance of 2d year's appropriation for education of Philander Chase, Africa, $10; Christ ch, Norfolk, per Rev Upton Beale, $248 40, less premium paid there for draft on New York, $18 40—$230. Say from Sunday school of Christ ch, Norfolk, for support of Thomas L Robertson, Africa, $27; from the members of said ch, $203; Contribution of Grace ch, New York, to African mission, by Rev Dr Taylor, rector, $100; Trinity parish, Fairfield, Con, per Rev N E Cornwall, rector, $20; from Trinity ch, New Rochelle, per Rev Dr Coit, rector, $27; monthly offerings of St George's ch, Hempstead, L I, per Rev Dr Carmichael, $3; from two friends of missions, New York, $100; from St Paul's ch, Augusta, Geo, per Rev E E Ford, $31. Total, $1197 29.

N. B. Received from the American Tract Society, $400—$200 for Greece, and $200 for Africa.

J. SMYTH ROGERS, Treasurer.
New York May, 4, 1842.

PARISH LIBRARY.

A COMPLETE set of the Parish Library, 13 vols., newly bound in half calf, and in good order, for sale at this office. Price $10. May 7—2t

MR. JNO. W. S. HOWS, respectfully informs his friends and the public, that his Classical and Commercial Seminary, 534 Broadway, will be opened on Monday next, 9th May.

The ENGLISH BRANCHES will be under the immediate care of the Principal.

The CLASSICAL DEPARTMENT will be conducted by the REV. JAMES MILLETT, of Trinity College, Dublin.

French and Spanish Classes will be formed under the charge of PROFESSOR MOULS. In these classes pupils will be admitted who may not desire to attend the regular duties of the school.

Mr. Hows will open an Evening Class, for the instruction of adults in ELOCUTION, on Monday evening next.

From personal acquaintance, the testimony of the parents of his pupils, or other satisfactory evidence, the undersigned believe that Mr. John W. S. Hows, late Principal of the Woodlawn Institute, is highly qualified to be an efficient teacher. He is a member of the Church, and whatever religious instruction is imparted will be in accordance with her doctrines, discipline, and worship. His government is mild and parental, and his success in imparting knowledge has been well established by a trial of six years in the Woodlawn Institute. We hope to see him extensively patronized, especially by the members of our Church. It is proper to state that this testimonial is entirely unsolicited by Mr. Hows.

WM. BERRIAN, Rector of Trinity Church.
JOSEPH H. PRICE, Rector of St. Stephen's Ch.
ED. Y. HIGBEE, Assistant Minister of Trinity Ch.
LOT JONES, Minister of the Ch. of the Epiphany.

May 7—2t$

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8¼ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. May 7—yly

ARCHBISHOP WHATELY'S WORK ON THE KINGDOM OF CHRIST.

THE Kingdom of Christ Delineated, in Our Lord's own account of His Person, and of the Nature of His Kingdom, and on the Constitution, Powers, and Ministry of a Christian Church as appointed by Himself. 1 vol. 12mo.

"May all who profess Church Principles be careful to guard themselves and others against the two most prevailing errors of these days; the two kinds of encroachments on the legitimate rights of a Church; on the one side by presumptuous and self-sufficient irregularities, and defiance of lawful authority; and by the pretensions of supposed 'Antiquity' and 'Tradition,' on the other, that they may be enabled, under the divine blessing, to carry into effect more and more fully, and bring to completion, 'all the holy desires, all the good counsels, and all the just works' of our Reformers, and of all other our predecessors, as many as have endeavored, in simplicity and truth, to conform to the instruction of our divine Master and his apostles."—*Author.*

Just published, and for sale by

WILEY & PUTNAM,
Booksellers, Publishers and Importers,
161 Broadway.

RECENTLY PUBLISHED,

Athanasian and other Poems, by the Author of "Christian Ballads."
Chapters on Churchyards, by Mrs. Southey.
The Zincali, or the Gypsies of Spain, by George Borrow.
A Complete Hebrew and Chaldee Concordance. by Dr. J. Nordheimer. Part I.
Burton's History of the Christian Church.
Turner's Companion to the Book of Genesis.
Winslow's Sermons and Poetical Remains; Edited by Bishop Doane.
Woman's Mission. Second edition.
Brande's Dictionary of Literature, Science and Art, No. I.

*** Wiley & Putnam's Catalogue of Theological Works is just published, and may be had gratis, upon application.

May 7. 2t

BISHOP PEARSON ON THE CREED.

THIS day published in one handsome 8vo. volume: An Exposition of the Creed, by John Pearson, D. D., Late Bishop of Chester. With an Appendix, containing the principal Greek and Latin Creeds. Revised and Corrected by the Rev. W. S. Dobson, M. A., Peterhouse, Cambridge. In one handsome 8vo. volume.

The following may be stated as the advantages of this edition over all others:

First—Great care has been taken to correct the numerous errors in the references to the texts of Scripture, which had crept in by reason of the repeated editions through which this admirable work has passed; and many references, as will be seen on turning to the Index of Texts, have been added.

Secondly—The Quotations in the Notes have been almost universally identified and the references to them adjoined.

Lastly—The Principal Symbola, or Creeds, of which the particular Articles have been cited by the Author, have been annexed; and wherever the original writers have given the Symbola in a scattered and disjointed manner, the detached parts have been brought into a successive and connected point of view. These have been added in chronological order in the form of an Appendix.—[Vide Editor.]

This admirable Exposition of the Creed, originally preached to his parishioners in the form of Sermons, has been long and deservedly considered among the best and most useful theological productions of our language. Of Pearson it was said, "that the very dust of his writings is gold."—[Dr. Dibdin.]

Pearson's Exposition of the Apostles' Creed is a standard book in English Divinity. It expands beyond the literal purport of the Creed itself to most articles of orthodox belief, and is a valuable summary of arguments and authorities on that side. The closeness of Pearson, and his judicious selection of proofs, distinguish him from many of the earlier theologians.—[Hallam's Literature of Europe.]

D. APPLETON & CO, Publishers,
200 Broadway, New York.

D. A. & Co. are preparing for publication—

Burnet's History of the Reformation—The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury—with the Collection of Records and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece and twenty three elegantly engraved Portraits, forming four elegant 8vo. vols.

Burnet on the XXXIX Articles.—An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession—Creed of Pope Pious IV., &c. Revised and Corrected with copious Notes and additional References. By the Rev. James R. Paige, A. M., of Queen's College, Cambridge. In one handsome 8vo volume. May 7.

TO LET—PEWS IN ST. PAUL'S CHAPEL.

TWO Pews, one in the north and one in the south gallery of St. Paul's Chapel. Inquire at this office. April 30.

ST. JAMES' HALL,

Near Hagerstown, Maryland.

THE RIGHT REV. THE BISHOP OF MARYLAND, VISITOR.
THE REV. JOHN B. KERFOOT, RECTOR.

THIS Institution will be opened on *the first Monday in October next*, under the general supervision of the RECTOR OF ST. PAUL'S COLLEGE, College Point, New York. From unavoidable delays in the extensive alterations and repairs, and in the furnishing of the buildings, the opening of the Hall has been necessarily postponed from May to October; by which time all the preparations will be fully made.

There will be in each year one Session of ten months, beginning on the first Monday in October; and but one vacation, the months of August and September.

Expenses—including everything but books and stationary—$250 per session, PAYABLE IN EVERY CASE, SEMI-ANNUALLY IN ADVANCE; $125 at the opening of the session, and the same on the first Monday in March; *no extras.*

Pupils will not be received under twelve years of age.

As the number of pupils is limited, and in part already engaged, those desiring the admission of their sons or wards, are requested to make early application to the Rev. John B. Kerfoot, College Point, New York; from whom the prospectus of the Hall, containing full information, may be obtained. April 23, 1842—1m

BOARDING AND DAY SCHOOL FOR BOYS,

At Astoria, Long Island.

BY THE REV. MARSHALL WHITING.

SCHOLARS are instructed in this School in all the branches of education usually taught in similar institutions. Particular attention is paid to the moral and religious instruction of the pupils.

The year is divided into four quarters of twelve weeks each.

The charges are, for board and tuition in the English department, $150 per annum.

For the same, in the Mathematical and Classical, $170 per annum.

For contingencies, including bed and bedding, washing and stationary, unless furnished by the pupil, $26 per annum.

Tuition of Day scholars from $32 to $48 per annum.

For instruction in French or Spanish, an extra charge will be made.

Payments to be made quarterly in advance.

Astoria, April 23, 1842—3t$

THE MISSES RAINSFORD

WILL remove to 430 Houston street, near Broadway, on the first of May. The duties of the school commence on the 4th.

Terms for day pupils, from $6 to $18 per quarter. Board, $40 per quarter.

Music, Drawing, Dancing, French and Italian, are additional charges.

REFERENCES

May be made to the Right Rev. Bishops of New York and New Jersey; the Rev. Drs Berrian, Eastburn, Milnor, Seabury, Taylor, Wainwright, and Ferris; the Rev. Messrs. Forbes, Higbee, Price, and Verren; James B. Elliman, and J H. Hicks, Esqs.; John Smith Rogers, M. D.; Messrs. Swords, Stanford & Co., and Bartlett & Welford, New York. April 23, 1842—3t

MISSES EDWARDS'

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

NEW HAVEN, CONNECTICUT.

THE SUMMER TERM of this School will commence on the first Wednesday in M

New Haven, April 15, 1842. 6t

NEW SCHOOL FOR BOYS,

IN the upper part of the city.—Rev. C. D. JACKSON, (late Vice Principal of St. Thomas' Hall, Flushing) will open a select Classical School for boys, on the second day of May, in the house No. 24 Waverly Place, corner of Greene st. Circulars describing the method of Education, terms, references, &c., may be had at Swords, Stanford & Co.'s bookstore, 152 Broadway; Appleton & Co., 200 Broadway, and Miller's, 647 Broadway. They may also be had of any of the gentlemen whose names are attached to the subjoined card, to whom particular reference is permitted to be made.

From testimonials of the highest authority, which have been submitted to us by the Rev. Mr. Jackson, we, the undersigned, feel the strongest confidence in recommending the establishment which he proposes to form. We believe that he unites with the highest qualifications as a scholar, thoroughly sound views on the subject of education; and that he will faithfully train up those youths committed to his care, not only in sound classical attainments, but in an enlightened attachment to the great doctrines of the Christian religion as taught in the standards of our own Church.

Rev. Henry Anthon, D. D., rector of St. Mark's Church.
Rev. Manton Eastburn, D. D., rector of the Church of the Ascension.
Rev. S. Seabury, D. D., rector of the Church of the Annunciation.
Rev. Smith Pyne, rector of Calvary Church.
Rev. J. M. Forbes, rector of St. Luke's Church.
Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church.
Rev. Edward N. Mead, rector of St. Clement's Church.

April 23, 1842—$

TO PARENTS AND GUARDIANS.

PARENTS or Guardians who wish to place their small boys at a Boarding School in the country, will find Yonkers an eligible situation, and they are specially invited to visit the establishment. A steamboat leaves the city daily, touching at the village on her passage up the Hudson, and on her return in the afternoon. An arrangement will be made with a careful person to take charge of the boys when on board either from or to the city.

Circulars can be had at the office of this paper, or at the bookstore of Mr. T. A. Goodrich, No. 2 Barclay st., New York. WM. MURRELL,
April 23, 1842—3t Principal.

N. B. The Summer Session will commence on the first Monday in May, and terminate on the 30th day of September.

JUST PUBLISHED, BY J. A. SPARKS,

111 Nassau street,

A TREATISE ON BAPTISM,

BY the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It will contain about 150 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

April 23, 1842.

SERAPHINE FOR SALE.

A SUPERIOR toned and powerful swell Saraphine, manufactured in London, in an elegant rosewood case, of sufficient power for a church, will be sold very low.

For terms apply at the Piano Forte Manufactory of James Pirsson, corner of Hammond and Bleecker street, where also the instrument can be seen.

An assortment of Rosewood and Mahogany Premium French Grand Action Piano Fortes, manufactured as above, for sale on the most reasonable terms.

April 23, 1842.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

MISS SAGAR & MISS BALLOW will remove their Boarding and Day School for Young Ladies to No. 10 Albion Place, Fourth st., where they will be ready to receive their pupils on Monday, the 9th of May.

The plan of instruction comprises a thorough course in French and English, together with the accomplishments usually pursued by young ladies.

Until the 1st of May, Miss S. and Miss B. may be seen at their present residence, No. 168 Henry street, where they will be happy to give any farther information desired with regard to the mode of instruction, and where circulars of terms, references, &c. may be obtained. April 9—tf

IMPORTATION OF FOREIGN BOOKS.

ORDERS from Public Institutions, Colleges, and Literary men, for the importation of EUROPEAN BOOKS, are respectfully solicited by the subscriber, who has made arrangements in Paris and London for their despatch by the steam ships.

Orders for single copies will receive the same attention as larger quantities.

Returns may be relied on in forty days from the time the order is given.

The subscriber's commission is 10 per cent on the cost of importation. WEARE C. LITTLE,
Importer of Foreign Books, Albany.

April 23, 1842—3m.

BROOKLYN COLLEGIATE INSTITUTE

(An English and Classical Boarding School, limited to Thirty Pupils.)

THE SUMMER TERM of this Institution will commence on the second of May next. Its location on Washington Avenue, two miles easterly from the Brooklyn ferries, is unsurpassed for its beauty and healthiness, and combines complete country retirement with easy access to the city. The course of study is thorough and practical; the manners, morals and religious culture of the pupils receive that attention which their importance demands. When not otherwise specially instructed by parents or guardians, the scholars invariably attend the Episcopal Church with the Principal and his family. Terms, from $160 to $200 per annum, without extra charges. Catalogues of the Pupils and Patrons, with extensive reference, will be promptly forwarded to applicants by mail, or they may be had at the office of the Churchman in New York.

JOHN YOUNG, Principal.
Brooklyn, April 9th, 1842. 6t

FOR SALE, OR TO LET,

A PEW, eligibly situated in the middle aisle of All Saints' Church. Inquire at the office of the Churchman, or at No. 282 Third street.

April 20, 1842—3t$

PLAIN SERMONS.

JAMES A. SPARKS, 111 NASSAU-STREET,

BEGS leave to announce that he has purchased of Messrs. J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he has JUST PUBLISHED a second edition of this valuable work, in 2 vols. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.
New York, June 14, 1841. April 30—tf

ASTORIA INSTITUTE,

FOR THE EDUCATION OF YOUNG LADIES.

REV. JOHN W. BROWN, A. M., RECTOR.

THE Summer Term of this institution will commence on Monday, May 9th. Applications for admission to be made to the rector at the Institute.

April 30—2t

CLASSICAL & COMMERCIAL SEMINARY,

534 BROADWAY.

MR. JOHN W. S. HOWS respectfully informs his friends and the public, that on the 1st May next he will remove his Classical and Commercial Day School, from his present residence, 136 Mercer street, to the spacious and commodious dwelling house 534 Broadway, three doors above Spring street.

Mr. Hows trusts that the reputation he has sustained during the six years he presided over his late establishment, "THE WOODLAWN INSTITUTE," will render any professions as to the future unnecessary, farther than to assure his friends and the public that the same system of sound practical education will be continued which it has hitherto been his conscientious endeavor faithfully to carry into operation.

For terms, &c., apply to Mr Hows, (before the 1st May,) at his present residence, 136 Mercer street.

N. B.—Mr. Hows will also devote a portion of his leisure time to the instruction of adult classes in ELOCUTION, and to private tuition in the same when such may be preferred; and would beg especially to invite the attention of theological and law students to the system of instruction he has adopted in this indispensable branch of a liberal education. It is the aim of Mr. Hows to make the study of this art, rather a development of the mind, than a dry practice of mechanical rules and artificial acquirements.

April 16. 3t$

J. A. SPARKS,

No. 111 NASSAU-STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, N. H. April 16.

PRESENTS FOR SUNDAY SCHOLARS.

The following books, published by THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, will be sold at *reduced prices*:

Sunday School Books, 18mo., in Paper Covers.

1500	Procrastination, or, The Evil of Delay.
500	Blind Man and Little George.
500	Bishop Hobart's Address to a Sunday School]
300	I Can Do Without It.
1100	Bayard's Anniversary Book.
2000	The Caskets, or, The Palace and The Church.
700	The Sunday School Teachers.
1000	Proper Spirit.
1100	Crooked Paths.
300	Philip and His Garden.
900	Kind Father's Advice.
1100	Bee Hive Cottage.
500	The Two Families.
600	Wisdom in Youth.
500	Fear of the Lord.
1100	Rushbearing.
1100	Harvest Home.

Sunday School Books, 32mo., Paper Covers.

600	Sunday Scholars' Baptism.
400	Dialogues on The Lord's Day.
300	Bow in The Cloud.
400	The Glow Worm.
200	Anne Belle.
400	The Boat.
500	The Bird's Nest.
800	Little Tom.
200	Be Useful.
700	The Bee.
400	The Iron Cage.
300	The Raven and The Dove.

The foregoing, and other Books for children, in paper covers, will be sold in quantities to Sunday Schools and Sunday School Teachers, at prices varying from *one to three cents, each*, till all are sold.

Orders may be addressed to

DANIEL DANA, JR., AGENT,
April 27, 1842—4t 20 John Street.

CIRCULAR.

THE REV. R. W. HARRIS, A. M., having for *eight* years past, conducted in the *parsonage* of the Episcopal Church, at White Plains, (Westchester county, New York,) a Select Boarding School for Boys, has established at the same place, a *permanent* institution for English, Classical and Religious education.

His chief object in this undertaking, is to *serve* the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry*, and *Christian devotion*—"*the ways of pleasantness and the paths of peace.*"

In order to secure this end, the following plan is in operation:

I. The School is *domestic* in its character.
  1. It is a Home, and the discipline is strictly parental.
  2. A Mother's care is extended to its members.
  3. Pupils are circumstanced, in most respects, as they would be with their parents, under faithful tutors.
II. The School is *limited in its numbers.*
  1. That it may be a family.
  2. That its head may have intimte knowledge of its members.
III. The school is *select.*
  1. Boys of advanced age are seldom admitted.
  2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.
IV. The School is *faithfully taught.*
  1. The Scholars study under the immediate direction of their masters.
  2. The teachers give their pupils every needed attention and advice.
  3. A sense of duty and not emulation, is the principle of action uniformly inculcated.

In the care and tuition of pupils, Mr. Harris is assisted by the Rev. M. Moody, A. M., and Mr. J. Stremmell, residents in the family; and also in the French Language by M. Abel.

The location of the establishment is remarkably healthy—distant twenty-six miles from New York, and of easy access.

Pupils will be received whenever vacancies may occur, but can be removed only at the close of the term in the spring or autumn. In case of a removal at any other time, the full charge must necessarily be made.

TERMS.

$200 per annum—inclusive of every expense of Board and Tuition, and payable semi-annually. The French Language an *extra* charge.

Each Pupil to furnish his own cot, bedding, silver fork, etc., as at other schools.

REFERENCES,

Is made, generally, to Parents who have had their children under the care of Mr. H., and in particular to the following gentlemen:

Rt. Rev. B. T. Onderdonk, D. D., New York.
Rev. W. Berrian, D. D., "
Rev. Prof. J. McVickar, D. D., "
Rev. J. M. Wainwright, D. D., "
N. F. Moore, L. L. D., "
Rev. W. Creighton, D. D., Sing Sing.
Rt. Rev. W. R. Whittingham, D. D., Baltimore, Md.
March 26. tf

POETRY.

For the Churchman.

[SELECTED.]

WILSON, in his "Winter Rhapsody," exclaims—when speaking of Wordsworth's sublime Ode,—"Intimations of Immortality, from Recollections of Early Childhood," "Study but this one stanza, and ever after, let thy cradle—creaking and uncomfortable as it may have been to thy peevish self and all the household—ideally rock in the light of consecration!"

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
And not in utter nakedness,
Not in entire forgetfulness,
But trailing clouds of glory, do we come
From GOD who is our home:
Heaven lies about us in our infancy!
Shades the prison-house begin to close
Before the growing boy,
But he beholds the light—and whence it flows—
He sees it in his joy;
The youth, who daily further from the east
Must travel, still is nature's priest,
And by the vision splendid
Is on his way attended;
At length the man perceives it die away,
And fade into the light of common day."

Wilson has also another beautiful extract in his "Christopher in his Cave," from the poems of Elizabeth Bartlett—the following touching lines on

COWPER'S GRAVE.

It is a place where poets crown'd
May feel the heart's decaying;
It is a place where happy saints
May weep amid their praying;
Yet let the grief and humbleness
As low as silence languish;
Earth surely now may give her calm
To whom she gave her anguish.

O poets! from a maniac's tongue
Was poured the deathless singing!
Oh Christians! at your cross of hope
A hopeless hand is clinging!
Oh men! this man in brotherhood
Your weary paths beguiling,
Groaned inly while he taught you peace,
And died while ye were smiling.

And now, what time ye all may read
Through dimming tears his story—
How discord on the music fell,
And darkness on the glory—
And how, when one by one, sweet sounds
And wandering lights departed,
He wore no less a loving face,
Because so broken-hearted.

He shall be strong to sanctify
The poet's high vocation,
And bow the meekest Christian down
In meeker adoration;
Nor ever shall he be in praise,
By wise and good forsaken;
Named softly as the household name
Of one whom GOD has taken!

With sadness that is calm, not gloom,
I learn to think upon him;
With meekness that is gratefulness,
On GOD, whose heaven hath won him;
Who suffered once his madness-cloud
[illegible]
But gently led the blind along
Where breath and bird could find him.

And wrought within his shattered brain
Such quick poetic senses,
As hills have language for, and stars
Harmonious influences;
The pulse of dew upon the grass
His own did calmly number,
And silent shadow from the trees
Fell o'er him like a slumber.

The very world, by GOD's constraint
From falsehood's chill removing,
Its women and its men became
Beside him true and loving!
And timid hares were drawn from woods
To share his home caresses,
Uplooking to his human eyes
With sylvan tendernesses.

But while in blindness he remained,
Unconscious of the guiding,
And things provided came without
The sweet sense of providing,
He testified this solemn truth,
Though frenzy desolated,
Nor man, nor nature, satisfy,
When only God created.

Like a sick child, that knoweth not
His mother while she blesses,
And droppeth on his burning brow
The coolness of her kisses;
That turns his fevered eyes around—
"My mother! where's my mother?"
As if such tender words and looks
Could come from any other.

The fever gone, with leaps of heart
He sees her bending o'er him—
Her face all pale with watchful love,
The unweary love she bore him!
Thus woke the poet from the dream
His life's long fever gave him,
Beneath those deep pathetic eyes
Which closed in death to save him.

Thus! O not *thus!* no type of earth
Could image that awaking,
Wherein he scarcely heard the chant
Of seraphs, round him breaking—
Or felt the new immortal throb
Of soul from body parted;
But felt *those eyes alone*, and knew
My Saviour! not deserted!

Deserted! who hath dreamt that when
The cross in darkness rested,
Upon the victim's hidden face
No love was manifested?
What frantic hands outstretched have ever
The atoning drops averted—
What tears have washed them from the soul,
That *one* should be deserted?

Deserted! GOD could separate
From his own essence rather,
And Adam's sins have swept between
The righteous Son and Father;
Yea! once Immanuel's orphaned cry
His universe hath shaken—
It went up single, echoless,
"My GOD, I am forsaken!"

It went up from the Holy's lips
Amid his lost creation,
That of the lost no son should use
Those words of desolation;
That earth's worst frenzies marring Hope,
Should mar not hope's fruition—
And I, on Cowper's grave, should see
His rapture, in a vision!

WHY HAVE YOU BECOME A ROMANIST?

A Letter to the Rev. Richard Waldo Sibthorp, B. D.; occasioned by his letter entitled "Some Answer to the Inquiry, Why are you become a Catholic?" By William Dodsworth, M. A., Incumbent of Christ Church, St. Pancras. London: 1842.

"The wisdom that is from above is first pure, then peaceable."—St. James, iii. 17.

[EXTRACT.]

When, "about five years since," you discovered the doctrines of the Church's unity and visibility, and, consequently, the utter untenableness of those Protestant notions of unity in which you had been trained, nothing is more natural than that there should have arisen in your mind that strong revulsion of feeling which you describe; and it is nothing very unusual, that, under such circumstances, Rome should have held out to you greater attractions than the neglected[*] and misunderstood communion of the English branch of the Catholic Church. It is nothing new to say that one extreme leads to another, or that the way to Rome is through Geneva. Besides, in your particular case there were your early predilections to help you. So far as can be inferred from your letter, you never understood, or even attempted to understand, the spirit of the Church in which you were baptized, as illustrated in the life, writings, and devotions of her greatest men. It does not appear that you ever tried the spirits of such men as Hammond, and Andrews, and Hooker, and Ken, and Wilson, and a host of others who might be named. You seem not to have felt the responsibility of taking a step which virtually condemned them; but looking at the Church of England as it now is, without any perception of her true standing and position, and with the experience of some admitted deficiencies in her,[†] and looking at the Church of Rome, I must say, as you pictured her to yourself, and *not as she really is*, you made your choice accordingly.

And this leads me more particularly to distinguish between the question which has been proposed to you by your friends, (in answer to which you have said many excellent things,) and the question proposed to you in this letter; to which, though professing to do so, you have really made no answer at all. I admit the force of many, I may say most, of the reasons you assign for becoming "a Catholic." But you have assigned but few reasons, (and those, as it appears to me, singularly weak reasons,) for leaving the Church of England, and attaching yourself to the communion of Rome in this country. Indeed, from a careful perusal of your letter, I am led to believe that you have never thoroughly investigated the real grounds of that unhappy schism which rends the Christian Church of the West; otherwise it could scarcely be that, in professing to give the reasons for a clergyman of the Church of England joining communion with Rome, you should quietly assume that which constitutes the real question at issue between the two Churches. Thus, *e. g.*, p. 13, you assert that the Church of Rome is "the same in every essential, almost in every minute particular, which it had been when the English branch first grew from out its sustaining, fostering trunk" [in the sixth century.] And you virtually assert the same thing, pp. 30, 32, where you propose to bring together in conference "St. Augustine, St. Thomas of Canterbury, Archbishop Warham, and Archbishop Howley;" and in p. 33, you make the astounding assertion, that "whether she [the Church of Rome] be regarded at any time previous or subsequent to the sixteenth century, she is the same [illegible] *doctrine and discipline.*" In these passages, and indeed, I may say, throughout your letter, you assume the point in dispute. You must surely be aware, that instructed members of the Church of England find it impossible to communicate with the Church of Rome, because she now imposes terms of communion which she did not impose in the sixth century. Let your position be granted, and it would indeed be a very strong one; and as you assume it as indisputable, it is no wonder that you should be so well satisfied with the superstructure you build upon it. If the Romish Church is "the same [now] almost in every minute particular which it had been" in the sixth century, your reasoning would be most conclusive; and though individuals, as such, might still shrink from taking the step which you have taken, not being prepared to unite themselves to a mere Romish sect, there are multitudes amongst us who would spare no effort to effect a reconciliation and reunion of the Church of England with the Church of Rome. Therefore I find no difficulty in what you so plausibly put forward respecting the conference of the four archbishops. I have only to request you to *fix the time* for the conference.

If you say, the sixth century, then I suppose that Archbishop Howley, desiring the unity of the Church as much then as he does now, would have been on the side of St. Augustine in communion with the occupant of St. Peter's chair, to which he would have found no impediment. If you fix the nineteenth century as the time of conference, then I should believe that St. Augustine, being a true Catholic, would be now on the side of Archbishop Howley in continuing a resistance to the imposition of novel and uncatholic terms of communion.[‡]

Let us, then, clearly understand wherein we agree, and wherein we differ. We agree in desiring to see the Christian world united. We, with you, wish to have communion with the see of Rome, if Rome were other than she now is. And though we demur to the claim of the Pope's supremacy in the sense which the Romanists contend for it, we do not object to the idea so much insisted upon by you, that, in a united Church, the occupant of St. Peter's chair would be a symbol of the Church's centre of unity. But we differ upon the point which you so quietly assume, viz., that the Church of Rome is the same in almost every minute particular which it had been in the sixth century. Pray, then, address yourself to this point. If you can prove the truth of your assertions, you may anticipate, as the glorious and blessed result, a reunion of those who have been too long severed from each other. All our best divines have been willing, nay, anxious, to meet you on those terms. Bishop Hall, who could see no way of peace with Rome, would have joined fellowship with her on the ground of a subscription "to the word of GOD attested in the everlasting Scriptures; to all the primitive creeds; to the four general councils; and to the common judgment of the fathers for six hundred years after CHRIST." (*Concio ad Clerum,* 1623.)

Let Rome meet us on this ground. Let her insist upon nothing as a term of communion which does not come under the golden rule of Vincentius: "Quod ubique, quod semper, quod ab omnibus," and our "unhappy divisions" might, by GOD's blessing, come to an end. When, therefore, you tell us (p. 35) that the tenets of the Church of Rome were once viewed by you "as error, though in different degrees dangerous and opposite to the truth of the Gospel;" and that "reluctantly and slowly you came to a different conclusion,"—I think it would have been most germain to the object of your letter, and not, as you say, "foreign" to it, to have told us *how* you came to such a conclusion. It seems to me that you cannot otherwise satisfactorily answer the inquiry, Why you have become a Romanist? Pray either disprove the rule of Vincentius, or else show us that those doctrines and practices which divide us from Rome were held in the first five or six centuries. Adduce your authorities, and then explain why you once thought these authorities of such little weight. And next, show us the reasons why, in the first place, you regarded the peculiar tenets of Rome dangerous to the truth of the Gospel; and why, afterwards, you received them as "Catholic verities, and wholesome and blessed truths."

Perhaps you will here expect that I should specify some of the tenets referred to. I will therefore mention one or two, of course merely as specimens, showing the *kind* of answer which I request you to give. And this is the more necessary, because I perceive that in the very sparing way in which you have touched on any doctrine peculiarly Romish, you have employed such soft and gentle terms as almost to smother the doctrine as commonly received in the Church of Rome. Thus. *e. g.*, you speak of the mass (p. 40): "every instructed Catholic knows and believes it to be the proper doctrine of the mass, that therein is a *propitiatory application* of the sacrifice of Christ for the benefit of the quick and dead." And thus you speak of purgatory, as "her [the Church's] pious recognition of the less perfect departed faithful, whose purification for bliss is still proceeding." Is this doctrine of Rome? In your own words, (p. 40,) I ask you, "Have words any meaning? Are they to be considered as designing to communicate distinct ideas or not?" Would any one discover in this soft and ambiguous language, to which even many a Protestant would scarcely object, of "propitiatory *application*," and of "*purification for bliss still proceeding*," the same doctrines as are promulgated in the hard, bold language of Rome in her approved writers on these subjects, or even in her more cautious authorized standards? Why, my dear sir, your language is so different from that of your Church, as almost to lead to the hope that, after all, you are only half a Romanist. But should you unhappily remain where you are, I will venture to predict, that you will soon be compelled to speak more broadly and explicitly.

Let me, then, pointedly ask you one or two questions, bearing upon the inquiry of this letter. You doubtless once thought purgatory, as held in the Romish Church, to be an error. I would inquire, then, by what means you were led to believe such language as follows justifiable:

"We are not ignorant that there are some of these things which we have said do not pertain to faith, which, although they be not defined, cannot be rejected without a mark of temerity, since not only the common doctrine of theologians concerning them (from which it is unlawful for any discreet Catholic to depart without most weighty reason,) is sufficiently known, but also the sense of the Church herself, especially with reference to the *severity of the punishments* with which souls are *tortured in purgatory*."[*]

Do you venture to oppose your judgment to that of this approved doctor? or do you think it a mark of temerity to deny that the souls of the blessed are *tortured* in purgatory?

Again, the Catechism of Trent, on which you pronounce an eulogium, says, "There is a purgatorial fire, in which the souls of the pious are *tormented* for a certain time," &c.[†]—*ad definitum tempus cruciatæ*, &c. Much more to the same effect, from approved Roman writers, has been adduced by Dr. Pusey in his letter to Dr. Jelf. Permit me to ask then, Do you believe in a purgatory, not softened down as it is in your letter, but as it is propounded by these approved writers, in which the souls of the blessed are *tormented with severity of punishment?* or do you decidedly dissent from them?[‡]

Once you believed that it was wrong to address any mere creature in language such as follows:

"Thou art the sure hope of the miserable, truly, the mother of the parentless; thou art the relief of the oppressed, the medicine of the weak; *thou art all things to all.*" (*Prosa Missæ de Concept.*) "Rejoice, heavenly Lady, exalt and magnify GOD thy Saviour, who made thee alone of all thy kind. Thou willedst to call thyself the 'handmaiden' of JESUS CHRIST, but, as the divine law teaches, *thou art mistress over him;* for right and reason have it that the mother should be set over the son. Therefore, pray suppliantly, and *direct with authority*, that, in the eventide of the world, He lead us to the kingdom above." "Thou alone art peerless, whom the LORD chose to be mediatrix between GOD and man." And in the Office to her, reformed by Pius V.: "Mary, mother of grace, mother of mercy, do thou protect us from the enemy, and receive us at the hour of death." On what ground do you now approve of such language being addressed to the blessed Virgin, and, I suppose, use it in your own devotions?

These passages are quoted by Dr. Pusey in his letter to Dr. Jelf, (p. 208,) where a large body of evidence is brought forward, proving incontestably the existence of this fearful practice of the Romish Church, of addressing to creatures language which we dare address to no other than GOD.

Again; you once believed that it was dangerous, and more especially for the uneducated, to pray before images, according to the practice of the Romish Church; and I need not remind you how we are warned against the use of them by early Catholic writers, especially St. Austin. How then are you now reconciled to this practice, notwithstanding such warnings?

These instances, then, may serve as specimens of corruption in the Roman communion, suggesting the nature of the reply which is required from you to the question, "Why have you become a Romanist?" We do not need to be told how you arrived at the conviction that unity—visible Catholic unity—is needful. By GOD's blessing we have been long convinced of this necessity. Nor do we need you to teach us that the younger Church of England should regard with reverence the elder and apostolically founded Church of Rome, and acknowledge the centre of the unity for the Christian world to be in Rome, and not in Canterbury. It is our desire, if possible, so to regard her, and so to confess. But we wish to be told how you have discovered those tenets and those practices, which you once thought to be corruptions, and which we still think so, to be no corruptions. We do not pretend to be satisfied with our state—we are not content "to be separated" from brethren—we grieve over "unhappy divisions," and pray that they may be "taken away." We appreciate, we trust, the value of unity. Let Catholic terms of unity be proposed to us, and we will gladly embrace them—if you can show that we have not already embraced them. We are willing to confess, and do confess, that a large measure of the blame of disunion lies upon us;[§] but we dare not add sin to sin by seeking union at the expense of TRUTH. All things short of this we ought to sacrifice for such an object. This we can NEVER sacrifice; and so we commit our cause to GOD.

---

[*] I say "neglected" for so it may be called while the Christian sacrifice is offered in most churches not more than once a month, and in many much less frequently.

[†] We may confess with the holy Bishop Andrews, and pray, "Pro ecclesia nostra, ut quæ in ea desunt suppleantur."

[‡] In mentioning the four archbishops, it is somewhat curious that you should have left unnoticed the point for which reference to them had been made, viz., THE SUCCESSION. Who now occupies the chair of St. Augustine? and where is the centre of union for the provincial Church of England but in Canterbury?

[*] Perrone, Theologia, tom. iii. p. 321, ed. Rom., quoted by Palmer.

[†] It is curious to observe how this language is softened down in the *English* translation by J. Donovan: "The fire of purgatory, in which the souls of just men are cleansed by a temporary punishment," &c.

[‡] In case you should more or less have taken your views of Roman Catholic doctrine from Dr. Wiseman, it may be well to attend to Dr. Pusey's caution:—"One does not like to say what seems to be personal, but who will guarantee that Dr. Wiseman's teaching was accounted sound or sufficiently 'Roman?' Report certainly said otherwise, and spoke of doubts and misgivings felt in the highest quarters." *Letter, &c.*, p. 84.

[§] *i. e.* upon members of the Church. Not that the act of separation was the act of the English Church: this is a popular error. It should never be forgotten that no Romish sect had any existence in this country until the eleventh year of Queen Elizabeth. The pope then excommunicated the queen, and absolved her subjects from their oath of allegiance, and gave sentence of deposition against her. Such was the unrighteous beginning of that sect to which you have united yourself. At the same time, I will freely confess that we have sinned grievously, widening the breach by unholy and exasperating words applied to Romanists, and especially by assimilating ourselves too much to Protestant sects, and so seeming to acquiesce in the charge of our want of Catholicity.

FRENCH AND ENGLISH
BOARDING SCHOOL FOR BOYS,
At Rahway, New Jersey.
PRINCIPALS, REV. MESSRS. D. & J. ELY.

IN this family school the French language is constantly spoken, and thus the pupils enjoy the only means of acquiring it, whilst at the same time they are getting their English education.

Terms, $175 a-year. Circulars at the bookstores of Mr. Robert Carter, 58 Canal st., and Mr. John F. Haven, 199 Broadway. Apply by mail.

April 23, 1842—3t

JUST PUBLISHED,
BY C. WELLS, 56 GOLD-STREET, NEW YORK,
And for sale by the Booksellers generally,
THE NATURALIST'S LIBRARY:

CONTAINING Scientific and Popular Descriptions of Man, Quadrupeds, Birds, Fishes, Reptiles, and Insects, compiled from the works of Cuvier, Griffith, Richardson, Geoffroy, Lacepede, Buffon, Goldsmith, Shaw, Montague, Wilson, Lewis and Clarke, Audubon, and other writers on Natural History: arranged according to the classification of Stark.

WITH 400 ENGRAVINGS.

In One Volume—Octavo—880 pages.

The study of Natural History has become so extensive as to call for a great multiplication of books upon the subject. A few years ago, the translation of Buffon, which appeared under the title of "Goldsmith's Animated Nature," was almost the only work in popular use. Even when its utter want of accuracy and adaptation to the improved state of science, was generally known, it still continued to be reprinted, and was probably the instrument of disseminating nearly as much error as truth.

But within a short period, several excellent works have appeared in Europe, combining, in a good degree, popular and pleasing descriptions of animals, with scientific accuracy. In the present volume, an attempt has been made to compile from these a more complete and comprehensive body of popular and scientific Zoology than has heretofore appeared, in any form accessible to common readers.

This work is arranged according to the classification of Stark, which is based upon that of Cuvier. Although it embraces scientific names and descriptions, yet these are made to occupy as little compass as possible, and are placed at the foot of pages in the form of notes. The subject of Zoology is one of great utility, and should be extensively read. The grand object has been to render the work acceptable to general readers, by devoting a large portion of it to lively and entertaining sketches of the habits and instincts of animals; and a large number of books of travels, have been turned over in search of their illustrative traits.

It has been remarked by an elegant writer, that "the pursuit of Natural History in almost any way, as a study or an amusement, is both indicative and productive of gentleness, refinement and virtue. This we believe to be strictly true; and if the present volume shall be instrumental in diffusing a taste for knowledge, the influence of which is so salutary, we shall deem the labor bestowed upon the compilation as abundantly rewarded.

The work contains the latest discoveries down to the present time. April 9—3m

THEOLOGY & ECCLESIASTICAL HISTORY
RARE & VALUABLE OLD BOOKS,
Just received and for sale by
BARTLETT & WELFORD,
Booksellers and Importers, at their Antiquarian Bookstore and Repository for Standard Literature,
No. 229 Broadway,
Under the American Hotel.

Cotelerius' Collection of the Apostolic Fathers, best edition, by Le Clerc. Antwerp, 1700, 2 vols. folio,	Price $21
Cave's Historia Literaria, Scriptorum Ecclesiasticorum. Oxford, 1740,	15
Father Paul's History of the Council of Trent, translated, folio	7 50
S'ncti Cypriani Opera, ed. post, Benedic. Venetiis, 1758, folio	8
Bishop Beveridge's Works, 2 vols. folio	10
Dr. John Scott's Christian Life and other Works, 2 vols. folio	7 50
Bishop Wilson's (of Sodor and Man) Whole Works, 2 vols. folio	10
Dr. Donne's Sermons, 2 vols. folio in one	7 50
Rev. Joseph Mede's Whole Works, folio	8
Stackhouse's Body of Divinity, folio	5
Heylyn's Life of Archbishop Laud, folio	5
The Tryal and Troubles of Archbishop Laud, (published by Wharton) folio	5
Dr. Henry Hammond's Sermons, folio	4
M. Antonio, de Dominis, (Archbishop of Spalatro) de Republica Ecclesiastica, folio	4 50
Clementes Alexandrini Opera, Greek et Latin, folio	7 50
Walker's Account of the Sufferings of the Clergy during the Rebellion, folio	5
Dr. Andrew Willet's Synopsis Papismi, or General View of Papistry, folio	6
Soames' History of the English Reformation, 4 vols. 8vo	12
Archbishop Tillotson's Works, 3 vols. folio	10
Michaelis' Introduction to the New Testament, by Marsh, 6 vols. 8vo	15
S. Bocharti Opera Omnia Philologiæ et Theologiæ, 3 vols. folio	18
Vitringa's Comment. in Isaiah, 2 vols. folio	15
Stanhope on the Epistles and Gospels of the Church, 4 vols. 8vo	6
Parr's Life of Archbishop Usher, folio	5
Dr. Ridley's Life of Bishop Ridley, (the Reformer) 4to	4 50
Bishop Hacket's Century of Sermons, folio, fine copy	7 50
Bishop Hopkins' Works, 4 vols. 8vo. calf	10
Southey's Book of the Church, Vindicea Ecc. Anglican, and Butler's Book of the Roman Catholic Church, 4 vols. 8vo. half calf	10
Bishop Hall's Works, edited by Pratt, 10 vols. 8vo	20

(*To be continued.*)

April 9.

THIS DAY PUBLISHED, THE LIFE OF
PETER VAN SCHAACK, LL. D.,

EMBRACING Selections from his Correspondence and other Writings, during the American Revolution, and his Exile in England. By his Son, Henry C. Van Schaack. One handsome volume, 8vo.

This work forms a novel contribution to the history of the American Revolution, and totally unlike any work which has as yet appeared on that subject. It presents a touching picture of the hardships undergone by an American of elevated character, in consequence of his maintaining a neutrality in the Revolutionary War. The work is characterized by Mr. Sparks, the American historian, "as not only a very curious and interesting piece of biography, but a valuable contribution to the history of the country during the important period of the revolution."

D. APPLETON & CO., Publishers,
April 23. 200 Broadway.

TROY FEMALE SEMINARY.

IN this Institution the school year consists of forty four weeks; divided into two terms of twenty-two weeks each; the one commencing the first Wednesday of March, at the close of which is a vacation of six weeks; the other commencing the third Wednesday of September, at the close of which is a vacation of two weeks.

The charge for tuition and board, with all the necessaries connected therewith, is $200 per annum. An additional charge is made for music and the other ornamental branches of female education; or, where a fixed sum is preferred, $300 per annum, one-half payable at the commencement of each term, will be received, and for it, the pupil will be entitled to all the advantages of the institution.

Pupils may enter at any period of the term, and are required to pay only from the time of entering.

This institution furnishes all possible facilities for a thorough course of useful and ornamental education. The principals are assisted by eighteen professors and teachers.

Extensive courses of Lectures are annually delivered by Professors in Chemistry, Natural Philosophy, Geology, Botany, Astronomy, Conchology and Elocution.

The institution is furnished with a library, valuable apparatus for illustrations and experiments in the natural sciences, a well selected cabinet of minerals and shells, maps, charts, globes, models, &c.

The French department is under the charge of Professor John P. Edwards, A. M., who possesses the rare advantages of uniting thorough knowledge of both the French and English languages, being of an English family, born in Paris, and educated in the Polytecimic school. The rapid progress of his pupils affords the best evidence of his superior abilities as a teacher.

The pupils are received into the family of the Principals, in which every arrangement is made for their physical education, and the improvement of their manners and morals. They occupy private rooms, two in each; the rooms of the fourteen female teachers, and that of an experienced nurse, being among those of the young ladies.

The advantages of this institution are the result of the accumulated facilities of the twenty-nine years of its onward progress.

Circulars containing more particular information may be obtained by application to the Principals, John H. Willard, and Sarah L. Willard, Troy, N. Y.

TRUSTEES.
Benjamin Marshall, President.
John D. Willard, Secretary.
Mayor and Recorder of Troy, *ex officio.*

Benjamin Marshall,	John D. Willard,
Stephen Warren,	Robert D. Silliman,
Richard P. Hart,	James Wallace,
James Van Schoonhoven,	Le Roy Mowry,
John Paine,	Griffith P. Griffith,
George B. Warren,	John P. Cushman,
Thomas Clowes,	

March 19, 1842. 3m

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

April 2.

ORGAN MANUFACTORY.

THE subscriber informs his friends and the public, that his manufactory has been rebuilt upon its former site, and is now in full operation. He begs leave respectfully to solicit the patronage of congregations or individuals wanting organs, assuring them that their orders shall be executed in the best possible manner. HENRY ERBEN.

April 9—tf

THE TEMPLE AND COUNTRY PARSON.
BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of CHRIST. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.

December 18.

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

To the Episcopal Clergy in the United States.
BOOK FOR EVERY FAMILY.
THE FAMILY PRAYER BOOK,
OR
THE BOOK OF COMMON PRAYER,
And Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America; accompanied by a General Commentary, Historical, Explanatory, Doctrinal and Practical.
BY THOS. CHURCH BROWNELL, D. D. LL. D.,
Bishop of the Diocese of Connecticut.

Price of the work.

Turkey Morocco, extra gilt,	$8 00
English calf, extra gilt,	7 25
Black Roan, gilt edged,	6 00
Black Roan, marble edged	5 50
Philadelphia sheep, library style,	5 00

About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Two editions or the above work, one thousand copies each, have been sold in less than eight months, and a third edition is now just issued from the press.—Orders from the Reverend Clergy, and from Episcopalians generally, are solicited for it; and for school books of established reputation, and for a good assortment of miscellaneous books, by

ALEXANDER V. BLAKE,
March 12. 54 Gold street, New York.

TRACTS FOR THE TIMES.
NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

June 26. J. A. SPARKS, 111 Nassau street

A PEW, eligibly situated in the north aisle of St. Paul's Chapel, for sale low. Inquire at
March 12, 1842. 194 BROADWAY.

ST. LUKE'S CHURCH CEMETERY,
HUDSON STREET, OPPOSITE GROVE STREET.

SEVERAL new Family Vaults for sale. Apply to the Sexton, No. 378 Hudson st March 19—8t

THE CHURCH CHOIR,
BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate, containing a valuable collection of *Chants.* Just received and for sale at this office.

November 6.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

PUBLISHED, AND FOR SALE BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
DEPOSITORY, No. 20 JOHN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,	$4 00
Prot Epis S S Books, No. 1, perhundred,	1 75
" " " 2, "	2 00
" " " 3, "	2 75
" " " 4, "	5 50
Questions on the S S Books, "	6 50
First Truths, "	3 00
Catechism No. 1, (Scripture Catechism,)	1 75
Catechism No. 2, (Catechism broken into short questions and answers,)	
Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers, "	12 50
Catechism No. 4, (by Cuming,) "	6 00
Lloyd's Catechism on the Evidences of the Bible, "	4 00
Church Catechism, "	1 50
Manual of Short Prayers for Children,	2 75
Duty to God,	0 50
Church Primer, "	1 75
Sunday-school office of devotion, "	3 00
Sunday-school Psalms and Hymns,	8 00
Harmony of the Creeds,	3 00
Questions on the Book of Common Prayer,	3 00
Collects from the Prayer Book, "	3 00
Questions on the Collects,	11 00
Catechism on the Collects,	36 00
Epistles and Gospels from the Prayer Book,	10 00
Questions on the Epistles and Gospels, 2 parts,	11 00
Bible Companion, 2 vols.,	60 00
Quest. on St. Matthew, part 1, stiff covers,	12 50
" " 2, "	12 50
" " 3, "	12 50
" The Acts, 1, "	12 50
" " 2, "	12 50
" " 3, "	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY 71 vols. 18mo.—nett price 20 cents each.

The JUVENILE LIBRARY, 6 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, JR., Agent.
Union Depository, 28 Ann st
New York, April 23, 1842.

THE CHURCHMAN,
EDITED BY
THE REV. SAMUEL SEABURY, D. D.,
And under the General Direction and Supervision of
THE BISHOP OF THE DIOCESE OF NEW YORK,
of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by
JAMES A. SPARKS,
111 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

"THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the *Editor*, and letters on business to the *Publisher.*

TERMS. *Three dollars* per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid.

AGENTS.

Rev. Charles Burroughs, D.D. George M. Marsh,	Portsmouth, N.H.
Charles Stimpson, jun.	Boston, Mass.
Samuel R. Slack,	East Cambridge, "
Charles Burnett, jr.	Providence, R. I
David Le Favour,	Pawtucket, "
Joseph Wait,	Burlington Vt.
G. G Smith,	St. Albans, "
Rev. Josiah Perry,	Brandon, "
Frederick Sill,	Middletown, Con
Sidney Babcock,	New Haven, "
Jared Hurlbut,	Hartford,
Joseph C. Sistare,	New London, "
W. C. Little, Esq.	Albany, N. Y
A. A. Van Voorst,	Schenectady, "
Young & Hart,	Troy,
Alexander Walsh, Esq.	Lansingburgh, "
David C. Neefus, P. O.	Hudson, "
William Purdy,	Newburgh, "
Thomas C. Miller,	Auburn, "
Isaiah Tiffany,	Utica, "
S. Barnard,	Buffalo, "
F. T. Parsons,	Goshen, "
J. F. Hutchinson, Esq. P. M.	Watertown, "
R. S. H. George, Bookseller, 26 South Fifth street,	Philadelphia
H. J. Terry, Esq.	Newcastle, Del
D. Brunner,	Baltimore, Md
J. Biscoe, Post Office,	Chaptico, "
Wm. W. Johnston, Esq., P. M.	Princess Ann, "
Bell & Entwistle,	Alexandria, D. C
Thomas R. Hampton,	Washington City, "
George Rowland, Esq.	Norfolk, Va
Joseph Gill,	Richmond, "
A. A. Brown, Esq.	Wilmington, N. C.
A. E. Miller,	Charleston, S. C
Rev. E. E. Ford,	Augusta, Ga.
Ruffin Smythe,	Randolph, Tenn
Solomon K. Grant,	Louisville, Ky
William Iucho,	Lexington, "
Arius Nye,	Marietta, Ohio
Lewis Handerson,	Cleveland, "
Henry H. Hoffman, Post Office,	Quincy, Ill
P. E. Demill, Esq	Jackson, Michigan.
David H. Armstrong,	St. Louis, Mo
H. V. Raymond,	Mobile, Ala
Brevoort Butler,	Natchez, Miss